CONVERSION OF SAUL TO PAUL IN ROME

CHRIST BEFORE PILATE

Munkacsy

The Sacred Pageant of the Ages

By

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INTRODUCTIONS BY

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CONVERSION OF SAUL OF TARSUS

INTRODUCTION TO CHAPTER XXIII

CHAPTER XXII relates the story of the sore persecution of the infant church, but the power of the apostles became so tremendous that it did not affect their faith. In the meantime seven deacons were appointed and among them were Stephen and Philip. Stephen was stoned to death by envious Jews led by Saul (Paul), who slaughtered the members of the Jerusalem church wholesale. The persecution became so severe that every Christian left the city except the apostles. Even the deacon Philip left and we find him in Samaria, where he established a congregation. Then he turned south and on his way to Gaza, made a convert of the Ethiopian eunuch, preached at Ashdod, and finally made his way to Cæsarea, where it is presumed he had his own home.

Rubens

CONVERSION OF SAUL

Chapter XXIII

CONVERSION OF SAUL OF TARSUS

Acts 9

Saul's Persecution—Now we get another glimpse of Saul of Tarsus. He is still "breathing out threatenings and slaughter against the disciples of the Lord," and "making havoc of the church." Not satisfied with this, he has obtained letters authorizing him to go as far as Damascus and bind any Christians whom he might find there and return with them to Jerusalem. While he appeared to pose as a ringleader in crushing out the new faith, yet many students of Paul's life agree that his radical attitude was assumed to drown his actual conviction that Jesus was the Christ. From what he afterward said, he had been deeply impressed at the stoning of Stephen. He knew the prophets thoroughly, and had certainly heard the story of Jesus many, many times, so that at this very time he might have been "kicking against the goads."

SAUL'S PERSECUTION

Map—At any rate, he was determined to go to

MAP

Damascus and being a Pharisee, he would not cross Samaria, so his route must have been by Jericho, then across the Jordan, north through Perea, skirting the west shore of Galilee, and then north and east to Damascus, a distance of some two hundred miles.

MOUNT OF OLIVES—We are standing on the spot where Stephen was stoned. Saul doubtless passed here on his start to Damascus. What were his emotions as the immediate past became present to his consciousness? A

MOUNT OF OLIVES

shudder must have come over him as the scene of the cruel and unjust stoning came before his vision; and as he looked over on Gethsemane where Jesus had that terrible struggle and won, and then remembered that from this very Mount of Olives his followers held that he ascended to heaven after his resurrection, and that neither claim had really been disproved, a grave feeling of doubt must have crossed Saul's mind concerning the wisdom of his mission to Damascus.

THE RIVER JORDAN

THE RIVER JORDAN—Over the entire trip he would be reminded of the kindly acts of the gentle Christ. There were Bethany and Jericho filled with his deeds, and now here is the Jordan, where he had been baptized. On through Perea and Decapolis he would pass scores of places where Jesus had done some loving act, and here and there he would overhear some native speak favorably of him.

SEA OF GALILEE—Saul could scarcely have passed around the shores of Galilee without hearing the name of Jesus over and over again, for it was in these regions that he did so many mighty works. Whatever his

SEA OF GALILEE

heart was saying to him, he was certainly not hearing much to persuade him that he was on the right track.

MOUNT HERMON—From Capernaum there were four or five days ahead of him before reaching Damascus. Two or three of these were spent under the shadow of snow-capped Hermon. Here that sublime event, the Transfiguration, occurred, and he could visualize Jesus with Moses and Elijah. It was a long, wearisome tramp through this wilderness, and he had much time for thought. Disturbing fears were seizing him and his enthusiasm was cooling. He found himself fighting an impulse to desist as he forged ahead, each hour bringing him nearer the city.

MOUNT HERMON

DAMASCUS

DAMASCUS—Damascus is one of the oldest cities in the world, and is located in a country so flat that it might be called a basin. It was an important walled city in Saul's day. To-day it has a population of 250,000; but, large as it is, one finds himself in the midst of the city before he is aware of it, because of the extensive level area, adjacent, on the south and west.

PLACE OF SAUL'S CONVERSION

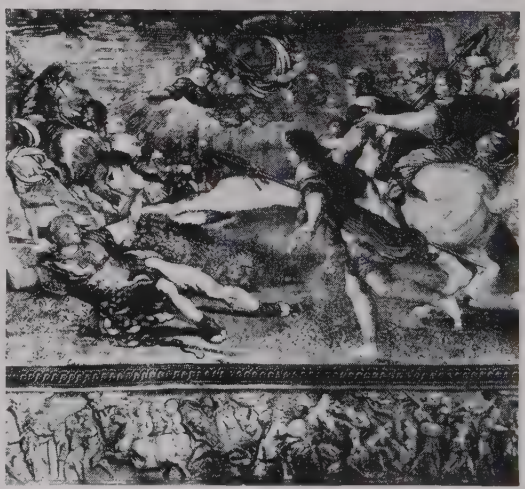
PLACE OF SAUL'S CONVERSION—Here we stand fairly under the walls of Damascus, on a spot which will ever be visited by Christians who go to this ancient city, for here Jesus appeared to Saul, and the mighty persecutor of the

THE SHINING LIGHT

infant church was here converted and joined the people whom he had come to destroy.

THE SHINING LIGHT—"As he (Saul) journeyed, he came near to Damascus" (presumably to the spot we have just seen), "and suddenly there flashed round about him a light from heaven."

"I AM JESUS"—"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said Lord, who art thou? Then the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the goads." His conscience and his better judgment had been goading him since the stoning of Stephen. He had put up a valiant fight with himself, but now he is ready to surrender.



"I AM JESUS"

WHAT WILT THOU HAVE ME DO?—"And he, trembling and astonished, said,

Dore

WHAT WILT THOU HAVE ME DO?

Lord, what wilt thou have me do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." "His fellow travelers stood speechless, for they heard the voice, but could not see anyone."

DAMASCUS WALLS

DAMASCUS WALLS—"And Saul arose from the earth; and when his eyes were opened he saw no man, so they led him by the hand." The distance from the place of his conversion to the East gate was more than a mile, and the route he took lay along the south wall until he reached the main entrance. This is a part of the south wall.

THE EAST GATE

THE EAST GATE—This is the gate through which Saul was led. It

STRAIGHT STREET (WEST)

opens onto a street which to this day is called "the Straight Street." From his pompous start from Jerusalem he must have intended entering Damascus in great splendor. But see how he did enter! Subdued, conquered, and blind, he is led by his hand into the city. We now stand at the east end of "the street called Straight."

STRAIGHT STREET (WEST)—Here we see the west end of the same street. This might be called "downtown," for here are the beautiful bazaars for which Damascus is noted. You will notice the circular roof covering the street called Straight, which will be explained in the next picture.

A ROOFED STREET

A Roofed Street—We are now looking over the city from the minaret of a mosque. The white line across the city is the glazed roof of "the street called Straight," and under it the principal business of the city is conducted. There is no other street like it in all the world.

HOUSE OF JUDAS

House of Judas — The roof leaves off after we have covered the business district, and we find ourselves at the east end again.

BEHOLD, HE PRAYETH

Behold, He Prayeth—Near here, on this same street, there once lived a man whose name was Judas, whom we presume was a Christian,

though it is not so stated, for it was to his house that Saul was led. Saul remained here sightless for three days, praying and fasting all the while.

House of Ananias—In another part of the city lived a disciple called Ananias, and this is said to have been his home. The Lord directed Ananias to go to the house of Judas and lay his hands upon Saul, that he might receive his sight. Ananias hesitated at first, but when the Lord assured him that the persecutor had been converted he went immediately.

HOUSE OF ANANIAS

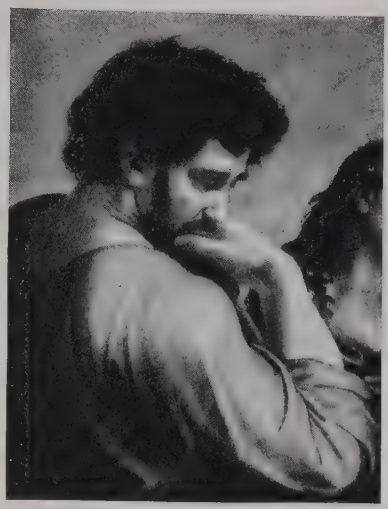
Ananias and Saul—There were no preliminaries, but immediately upon entering the house, Ananias laid his hands upon the blind convert and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales: and he received his sight forthwith and arose and was baptized."

Saul—Galatians 1: 17 would indicate that Saul immediately left Damascus after this incident and exiled himself in Arabia for three years, but does not

Cortona

ANANIAS AND SAUL

state his purpose in doing so. It is presumed, however, that he went to thoroughly prepare himself for his ministry through prayer and study of the Scriptures and to adjust himself perfectly to the new faith. It will be remembered that the other apostles had also put in about three years of preparation before they were ready to go before the world with the gospel message, and Saul was not an exception in this regard.



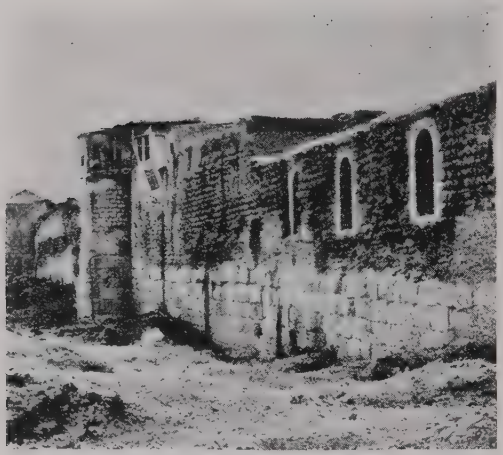
SAUL

Preaching in a Synagogue—From Arabia Saul returned to Damascus (Gal. 1: 17), "And straightway he preached Christ in the synagogue, that he is the Son of God. All that heard him were amazed and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

PREACHING IN A SYNAGOGUE

But Saul increased the more in strength, and confounded the Jews which dwelt in Damascus, proving that this is the very Christ."

SAUL'S ESCAPE—Saul had so thoroughly prepared himself that the Jews could not answer him; in fact, they did not try, but decided rather to kill him. They watched the gates of the city day and night for this purpose. This became known to the disciples of Damascus, and they took Saul by night and let him down over the wall in a basket, and he thus made a successful escape.



DAMASCUS WALL

DAMASCUS WALL—Here we have a picture of the wall at the point from which Saul escaped. The tower is pointed out as being the identical place from which his friends lowered him to safety in the basket, and this spot is quite as interesting as the place of his conversion.

JERUSALEM—After his escape, Saul made straight for Jerusalem and looked up the disciples whom he had so mistreated, but they were afraid of him, until Barnabas, who was familiar with the facts of his conversion, vouched for him. Then they forgot his past cruelty and received him, "and he spoke boldly in the name of the Lord Jesus, and disputed with the Grecian

SAUL'S ESCAPE

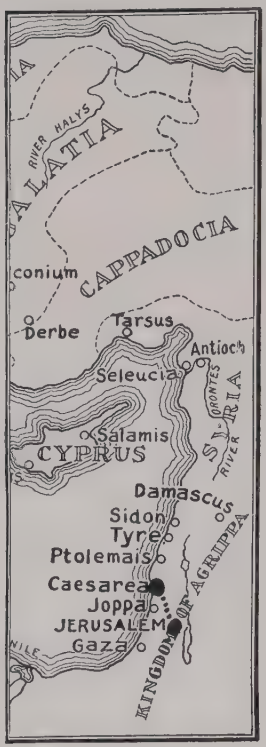
Jews; but they went about to slay him."

SAUL'S PURPOSE—Saul states in Gal. 1: 18 that the object of this trip to Jerusalem was to visit with

JERUSALEM

SAUL'S PURPOSE

Peter, and that he remained there fifteen days. He also saw James while he was there. We can easily imagine Saul's walking about Jerusalem and stopping for meditation at the places where the tragic incidents of Passion Week occurred. He must have tarried long on Golgotha, while its terrible tragedy passed before him, as he thought of the injustice of it all.



MAP

Boys of Tarsus—These are boys of Tarsus to-day, and it is not impossible that some of them might be related to Saul. We are not told what Saul did upon his return

Map—The Jews in Jerusalem, as in Damascus, not having been able to answer Saul's arguments, were set upon slaying him; and in order to save his life, the disciples took him to Cæsarea, from whence he sailed for his boyhood home in Tarsus.

Ancient Tarsus—When Saul was a boy Tarsus probably looked like this. It ranked high as a seat of learning, and Saul's secular education was acquired here. As every Jewish boy was required to learn a trade, his father had him apprenticed to a tentmaker, but for his religious training he was sent to Jerusalem, where he "sat at the feet of Gamaliel."

ANCIENT TARSUS

here; whether his parents were living or dead, or, if alive, how they looked upon his becoming a Christian. There is a tradition, however, that his father, a strict Pharisee, disinherited him and drove him from his door, thus compelling him to work at his trade, all of which is very probable, if the father were yet living at the time.

BOYS OF TARSUS

MODERN TARSUS—We do know that Saul remained in Tarsus for three or four years after his return, that he remained steadfast in his faith, and that at the end of this period he went with Barnabas to Antioch, where the two labored incessantly with the first great Gentile church.

MODERN TARSUS

HEROD AND PILATE

HEROD AND PILATE — It has now been eight or nine years since the crucifixion, and some important things have happened. Tiberius was emperor at the time of Jesus' death, but he died about this time, and was succeeded by Caligula. Herod Agrippa, the Tetrarch of Galilee, and Pilate, the governor of Judea and Samaria, both of whom had been avowed enemies, became very fast friends because of an incident connected with the trial of Jesus.

PONTIUS PILATE—Six years after the death of Christ, Pilate was deposed, taken to Rome for trial, and exiled in the snowy mountains of Switzerland, where he died, after years of suffering, so runs a tradition.

PONTIUS PILATE

HEROD ANTIPAS—Herod was deposed by Caligula in 39 A. D., and exiled with his illegitimate wife, and Saul, the heartless persecutor of the church, had become a convert of Christianity.

HEROD ANTIPAS

QUESTIONS

Who was slaughtering the Christians? What connection did Saul have with Tarsus? Why did he go to Damascus? Who authorized him to go? How far is Damascus from Jerusalem? What happened as he neared Damascus? Who spoke to him? What did Jesus say to him? What was Saul's reply? How did he get into the city? With whom did he lodge? On what street did this Judas live? What did he do for three days? Who was directed to go tell him what to do? What did Ananias say to him first? What followed? Where does Galatians 1: 17 say he now went? How long did he remain in Arabia? Where did he go after these three years? What did he do at Damascus? What effect did his preaching have on the Damascenes? Speak of his narrow escape. Where did he now go? What does Paul say he came to Jerusalem for? Did he preach? What was the effect? How long did he stay? Why did he leave? From what port did he sail? Where did he sail from Cæsarea? Why did he go to Tarsus? Who is now Roman Emperor? What became of Pilate? Of Herod Antipas?

MAP TO BE CONSULTED THROUGH THE BALANCE OF THE STORY

THE GENTILE CONTROVERSY

INTRODUCTION TO CHAPTER XXIV

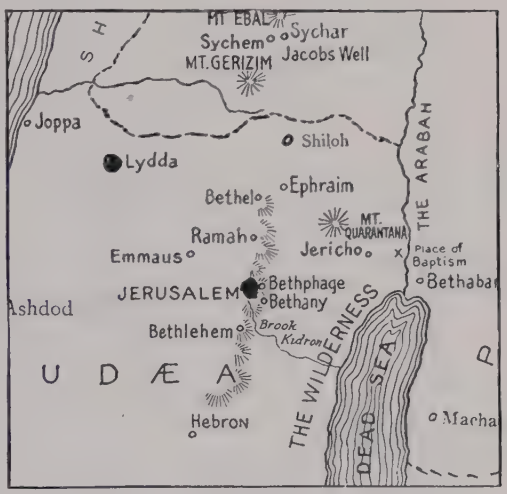
SAUL, not satisfied with his wholesale slaughter at Jerusalem, went to Damascus in his mania for killing Christians. He was converted, however, before he got there and instead of breaking up the church, he joined it. He immediately lost himself in the desert for three years and when he returned and preached Christ in Damascus, the Jews set a price on his head and he only escaped by the help of the church. Then Paul came to Jerusalem and conferred with Peter for fifteen days, and might have stayed longer but he was so persecuted by his brother Jews he only saved his life by slipping out of the city by night. He was escorted to Cæsarea by a few brethren and from there he sailed to Tarsus in Asia Minor, the city of his childhood. In the meantime, Tiberius died, Pilate was recalled, and Herod Antipas deposed and sent into exile.

Dore

PETER PREACHING TO THE PEOPLE

Chapter XXIV
THE GENTILE CONTROVERSY
Acts 9: 32-43.

Map — Attention is now called to further activities of the Apostle Peter. We are told that he went upon a tour "throughout all quarters," and finally he found himself at Lydda, a city some forty miles west of Jerusalem, on the plain of Sharon.



MAP

LYDDA (OR LUD)

Lydda (or Lud)—A church was already organized in Lydda, and Peter came down to encourage them. He found a band of real "saints," and consequently the church was in a very prosperous condition at that early date.

CHURCH OF ST. GEORGE

CHURCH OF ST. GEORGE—There has never been a time since then that Lydda has not had a church. The church of St. George stands over to the left, and it is dedicated to the patron saint of England, who was born here. The interior of the church contains many interesting features.

RAMLEH—The city of Arimathæa is only four miles south of Lydda. It was once the home of Joseph, a secret disciple of Jesus and an influential man in Jerusalem. And we raise the question, if it is not probable that he may have planted the church in his neighboring city.

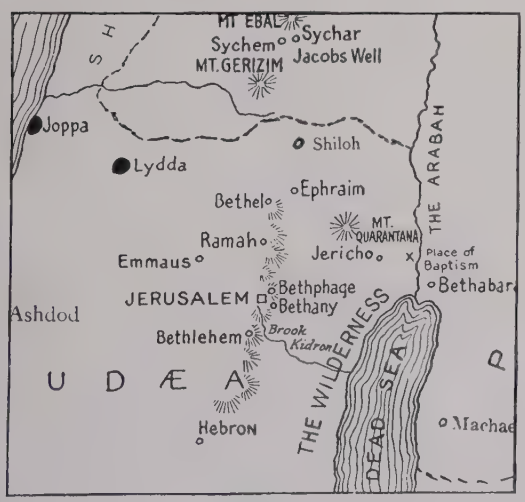
RAMLEH

Dobson

DORCAS

ÆNEAS RESTORED

ÆNEAS RESTORED—When Peter came to Lydda he found a poor palsied man, who had been confined to his bed for eight years. We are not told that this man was a disciple, though we may presume that he was, but when Peter looked upon him he said, "Æneas, Jesus Christ maketh thee whole: arise and make thy bed. And he arose immediately. And all that dwelt in Lydda and on the plain of Sharon turned to the Lord."



MAP

MAP—There was also a church in Joppa, over on the coast, some ten miles west of Lydda, and we next find Peter there. The purpose of his visit follows.

DORCAS—The name of one of the disciples at Joppa was Dor-

WEEPING FOR DORCAS

cas. She clothed and fed the poor and was hospitable to everyone. While Peter was at Lydda, Dorcas died. The fame of the apostles' miracle-working power had spread to Joppa by this time, and a committee was sent to bring Peter to the death chamber of the good woman.

WEEPING FOR DORCAS—When Peter arrived, the beneficiaries of Dorcas' generosity implored him to do something for her, even though she was dead.

THE DEATH CHAMBER—Peter was much affected when he saw the good woman lying cold in death and heard the widows weeping as they displayed the garments Dorcas made when she was with them, and he fell upon his knees and prayed.

THE DEATH CHAMBER

DORCAS, ARISE—Peter had performed a number of miracles by the power of Christ. He had healed the

Lesever

DORCAS, ARISE

man at the Beautiful Gate at Jerusalem, he had restored the paralytic Æneas to a normal condition, and had performed many other cures, but could the dead be restored to life through him? The apostle believed so, and, turning to the body, he said, "Tabitha, arise." "She opened her eyes, and when she saw Peter she sat up. Then he gave her his hand and lifted her up and presented her alive to her friends." Because of this wonderful miracle, "many of the people of Joppa believed in the Lord."

SITE OF DORCAS' HOME

SITE OF DORCAS' HOME—The site of the residence of Dorcas is said to be occupied by this fountain, which is also used as a place of prayer. The strange part of it is that the shrine is not Christian but Mohammedan. Even they appreciate and honor any person who contributes help to those who are needy. They also own the house of Simon the tanner, the pool of Siloam, and even the Upper Room at Jerusalem where our Lord ate his last passover with his disciples.

TOMB OF DORCAS—Just outside the city of Joppa you will find, in an ancient cemetery, this sepulchre, called to this day the tomb of Dorcas. It has been

TOMB OF DORCAS

visited by millions since that early time, and is a silent reminder of the appreciation of good deeds.

CHURCH OF DORCAS—We cannot refrain from also showing you the church dedicated to Dorcas, which stands near the tomb. It is a Russian (Greek) church, and is comparatively new.

JOPPA—Joppa stands on a precipice overlooking the Mediterranean Sea. It was an important port in the days of Jonah, and even as far back as Solomon. But something is now about to happen which is to make it important indeed, especially as relating to Christian history.

CHURCH OF DORCAS

JOPPA

HOUSE OF SIMON THE TANNER — While Peter was in Joppa he abode with Simon, a tanner, whose house "overlooked the sea," and this is said to be his residence. Here in the court is an old tanning vat, and there is the windlass over the well from which water is drawn for tanning purposes. The steps to the left lead to the roof, which is flat, as is the case with most houses in the Holy Land. Often the evening meal is eaten on such roofs, and it is the choice place to sleep in this hot climate.

HOUSE OF SIMON THE TANNER

Acts 10

THE HOUSE-TOP—This is the roof of the house of the tanner. One day about

THE HOUSETOP

the sixth hour Peter came up here while the noon meal was being prepared downstairs, and while he waited he "fell into a trance."

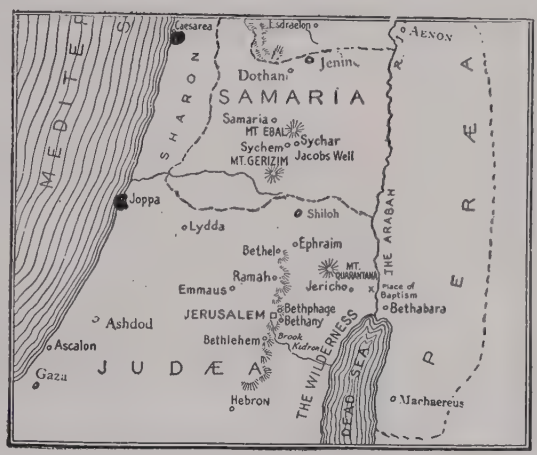
PETER'S VISION—In Peter's vision he saw a vessel, "as it had been a sheet knit at four corners, let down from heaven." It contained living animals, some of which were considered unclean by Jews, but a voice came, saying to him, "Rise, Peter, kill and eat." But he refused, even in his dream, to do so, and said, "Not so, Lord, for I have never eaten anything that is common or unclean." The dream was repeated three times, when Peter awoke and was at a loss to know just what it could mean.

PETER'S VISION

Told

THE THREE MEN IN JOPPA

MAP—At Cæsarea, some thirty miles north of Joppa, there lived a Roman centurion whose name was Cornelius. "He was a devout man and one that feared God, with all his house, and was liberal in his alms to the people, and constantly prayed to God." Even though he was a Gentile, the Lord appeared unto him and directed him to send men to Joppa to have Peter brought, who would explain to him the plan of salvation.



MAP

THE THREE MEN IN JOPPA—Cornelius immediately sent three men to Joppa, as he had been directed, and they arrived at the house of Simon the same hour that Peter had awakened from his trance. The apostle was then directed by the Holy Spirit to "go with the men, doubting nothing; for I have sent them." Then Peter went down to the men and said, "Behold I am he whom you seek." After explaining their mission to him, Peter, with a number of the brethren from the Joppa church, returned with the men to Cæsarea.

CORNELIUS WORSHIPS PETER—Before Peter arrived at the house of Cornelius, the centurion had all his friends and kinsmen there to see the great preacher. When the apostle entered the court of the house, they

CORNELIUS WORSHIPS PETER

fell at his feet and worshiped him. But he said emphatically, "Get up; I myself also am a man." Then he brought Peter and his company into the house where the relatives were assembled and explained just how he happened to send for the man of God.

PETER'S SERMON—After Cornelius had told his experience, Peter asked no further question. He proceeded to preach Christ to the whole assemblage. The sermon was brief; there was but little said about the prophets, since his audience was not Jewish. It pertained almost exclusively to the "anointed," "wonder-working," "risen," "sin-forgiving" Saviour. Before he was finished,

PETER'S SERMON

the Holy Spirit fell on this Gentile audience, and "they magnified God and spoke with tongues," just as did the apostles on the day of Pentecost. When Peter saw this, "he commanded them to be baptized in the name of the Lord," and the Jewish Christians from Joppa agreed to it.

Cæsarea—Up to this time only Jews had become Christians, and since Peter was the most Jewish of any of them it seemed necessary that he be the first to be set right in regard to receiving the Gentiles into the church. Therefore the necessity for all this extraordinary experience, both upon the part of Peter and Cornelius. Peter told the centurion that he was breaking the law by merely coming into a Gentile's house, but that God had shown him that he should not call any man common or unclean. "Therefore," he says, "I come unto you." So here we have the record of the first Gentile converts to Christianity, and this is the place where they lived—Cæsarea.

CÆSAREA

Acts 11

Peter Explains to the Jerusalem Church—After a brief stay in Cæsarea, Peter took the six Joppa

PETER EXPLAINS TO THE JERUSALEM CHURCH

disciples and went up to the Holy City. The Jerusalem church had already heard of the experience with the Gentile military man, and they called Peter to task about it. "Why," they demanded, "wentest thou in to men uncircumcised, and didst eat with them?" "And they contended with him" about the affair. Peter's explanation to his brethren was much longer than his sermon to Cornelius, but he at last seems to have convinced the church, for after the argument, "they held their peace," and said, "then hath God also to the Gentiles granted repentance unto life."

MAP—"Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phœnicia, and Cyprus and Antioch, preaching the word, but they had never spoken

MAP

to any except Jews." But the decision of the Jerusalem church was a signal to start; and it seems that the disciples of Cyprus and Cyrene were first to learn of it, and sent men to Antioch to preach to the Greeks, or Gentiles. The result was gratifying, for "great numbers believed, and turned unto the Lord."

Barnabas—When the Jerusalem church heard of the Antioch situation they sent Barnabas, whom we have seen now several times, to investigate the exact status of things. He may have sent word back to Jerusalem, but the work was so interesting to him that he entered into it heartily himself, and did not come back to report personally to the church that had sent him. We are told that "much people there was added to the Lord" under his ministry.

BARNABAS

Tarsus—St. Paul's School—It will be remembered that Barnabas had introduced Saul to the Jerusalem church. Barnabas had observed the attitude of Saul and had seen in him great possibilities. Saul had no doubt told him of his great interest in the Gentiles, and that at his conversion the Lord had specially appointed him to work among them. So Barnabas

TARSUS—ST. PAUL'S SCHOOL

naturally decided that Saul was the man to help in Antioch, and he accordingly went to this city of Tarsus to find him.

BARNABAS AND SAUL RETURN—It had been three or four years since Barnabas and Saul parted at the pier at Cæsarea, but the latter was still in Tarsus, and readily consented to return with his old friend to Antioch. The two worked together in the church for a solid year, and the success of their labors was phenomenal. It was during this year at Antioch that "the disciples were first called Christians."

COLLECTIONS FOR POOR

COLLECTIONS FOR POOR—About this time a prophet by the name of Agabus came to the

Prater

BARNABAS AND SAUL RETURN

church at Antioch and predicted a famine. The Gentile church, knowing what a drought meant to Judea, at once gathered funds and sent relief to the elders of the Jerusalem church by Barnabas and Saul. The messengers arrived in time to relieve the famishing Christians.

JERUSALEM (ZION)

JERUSALEM (ZION)—So the two good friends find themselves in Jerusalem again. They assemble with the little church which meets on Mount Zion to break bread on the Lord's day and to talk of matters pertaining to the Kingdom of God.

QUESTIONS

Why did Peter now tour the country? At what city do we find him? How far from Jerusalem? On what plain is Lydda? What miracle did Peter perform at Lydda? Why did a committee come to him from Joppa? In what did the good deeds of Dorcas consist? Who were weeping on account of her death? What did Peter then do? Describe what was done. With whom did Peter lodge in Joppa? What was his business? Speak of Peter's vision. What centurion sent for Peter? Where did he live? Was he a Jew? Had any Gentiles been converted up to this time? Why did

Peter go to Cæsarea? Describe what happened. Where did Peter go from Cæsarea? What was the attitude of the Jerusalem church in this matter? Why did six Jewish Christians from Joppa go with Peter? How did Peter convince the Jerusalem church? Where was the first Gentile church organized? Locate Antioch. Who was sent to Antioch from Jerusalem? Why were they sent? Why did Barnabas remain in Antioch? Who did he get to help him? Had he known Saul before? What was the circumstance? Why did Barnabas and Saul go to Jerusalem at this time? Who prophesied the famine in Jerusalem?

FIRST MISSIONARY JOURNEY

INTRODUCTION TO CHAPTER XXV

In Chapter XXIV we got a glimpse of the work of St. Peter. He is found at Lydda, about forty miles from Jerusalem, where he heals Æneas of palsy, then he is called to Joppa on account of the death of Dorcas, and restores her to life. While he was in Joppa, he lodged with a tanner by the name of Simon, and it was at his home that he witnessed a Vision, by which he was persuaded to go to Cæsarea and publish the good tidings and receive the first Gentiles into the church—Cornelius and his house. He is called to Jerusalem, where he accounts for this innovation in a convincing manner. In the meantime, Barnabas brought Saul from Tarsus to Antioch, where there was a new Gentile church, and hearing of a famine about Jerusalem, these two preachers brought relief to the church there from the congregation of Gentiles, and Saul and Peter are together again.

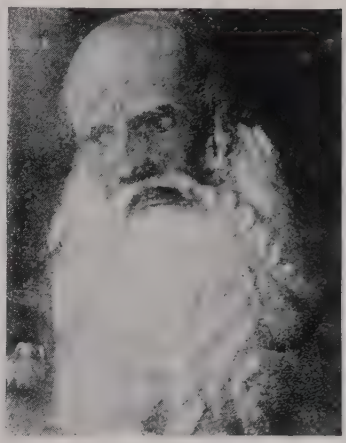
Hilton

RELEASE OF ST. PETER

Chapter XXV

FIRST MISSIONARY JOURNEY

Acts 12



ST. JAMES

St. James—It is about A. D. 44, and persecution of the church in Jerusalem now comes from another source. Herod (Agrippa I) had for some reason become obligated to the Jews, and seeing that it pleased them to afflict the Christians, "he stretched forth his hands to vex certain of the church," "and he killed James the brother of John with the sword."

CHURCH OF ST. JAMES

Church of St. James.—Fourteen years have passed since the crucifixion of Jesus, but this is the first death that has occurred among the apostles. This church is built over the place of the execution of St. James, and is a silent witness to the price in blood and persecution that the early

THE OLD PRISON GATE

martyrs paid, that the faith of their day might be handed down to us and to all generations to come.

St. Peter—Herod then had Peter arrested and put in prison. He had hoped that by getting him, the ringleader, out of the way he could soon get control of the others, and, by threatening them, break up their organization.

The Old Prison Gate—But Herod had figured wrongly. While Peter was in jail, the disciples were laying plans for a larger work, and the Lord was preparing a much more extensive field than Jerusalem for Peter. This is the old prison gate through which Peter passed.

Prayers for Peter—During all the time Peter was in prison prayers were being made by the whole church without ceasing. But their prayers were perhaps made more

PRAYERS FOR PETER

Bartolommeo

ST. PETER

Dore

PETER'S ESCAPE

in sympathy for the poor man in prison than in the faith that he would actually be released, as we shall see later.

PETER IN PRISON

PETER IN PRISON—Peter was kept bound with chains and compelled to sleep between two soldiers. But the night before Herod was to have taken him out before the people, possibly to be executed, an angel appeared in the prison, unloosed his fetters, and guided him past the guards to the outer gate.

PETER'S ESCAPE—The entrance to the prison enclosure was through an iron gate, but we are told that when Peter and the angel came to it, the gate opened of its own accord, and thus he was free again. Peter tells us that it was all like a dream to him, and that it was not until some time later that he was

PETER AT THE HOUSE OF JOHN

brought to realize that it was the Lord that had delivered him.

Peter at the House of John—The angel departed from Peter after his deliverance, and as soon as the apostle could get himself together he set out to find some disciples. It so happened that he came to the "house of Mary, mother of John, whose surname was Mark, where many were gathered together praying." It took Peter some time to convince them that it was really he, notwithstanding they were praying for his deliverance at that moment.

HEROD AT THE PRISON

Herod at the Prison—Next morning there was no small stir among the soldiers regarding the mysterious disappearance of their prisoner. Herod himself came and sought him, and when he could not be located, the king had the soldiers on guard executed immediately.

Ruins of Cæsarea—To Herod an execution was but a mere diversion, and the death of the guards was perhaps as satisfactory to him as that of Peter would have been. For, after all, Herod really had no particular grievance against him or his fellow Chris-

Goeree

DEATH OF AGRIPPA I

tians, but was only killing a few of them to gratify the Jews, whom he wished to "please." So the king then went down to Cæsarea to his royal palace. "But Peter departed (from Jerusalem) and went into another place" for a short time, we are not told just where he went, but it could not have been far.

Death of Agrippa I—Upon a set date, some time following this incident, Herod was arrayed in his royal apparel, and as he sat upon his throne he delivered an oration to the people. The audience shouted, "It is the voice of a god, and not of a man." And immediately an angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms and gave up the ghost. Now that this persecutor was out of the way, "The word of the Lord grew and multiplied."

RUINS OF CÆSAREA

John Mark—It seems that Barnabas and Saul were in Jerusalem during this short season of persecution by Agrippa, and they remained for the purpose of lending a helping hand in any way they could during the trouble. Soon after it was over they returned to

JOHN MARK

Antioch and took John Mark with them.

ANTIOCH—Antioch in Syria is located on the Orontes about eight or ten miles from the Mediterranean. The river passes it on the north, so you are looking south. The city in those days covered the entire mountainside, or at least the walls ran along the top of the hill, and the whole steep was enclosed within them.

RUINS OF WALL—Here we have what is left of a part of the city wall. It was very substantially built, and was a defense to the city a century or more before Christ, but at this time it has fallen entirely into disuse.

ANTIOCH

RUINS OF WALL

PEOPLE OF ANTIOCH — In the number of its population Antioch rivaled Rome. From an educational standpoint it rivaled Alexandria and Athens, but to-day Antioch is an unimportant village, with but little culture even for an Oriental city, and from the appearance of the natives you would never guess that they might have descended from a people such as the ancient Antiochans were.

PEOPLE OF ANTIOCH

STREETS OF ANTIOCH — The streets resemble those of any other Eastern town, though in the days of Paul they were straight, and ran due east and west and north and south.

STREETS OF ANTIOCH

Certain of them were broad, and were literally lined with statues, many of which were shrines of worship, such as Apollo particularly.

ANTIOCH (GENERAL) — It was in this busy, classic city of a half million that Barnabas and Saul nurtured the little "Gentile church," and it grew stronger and stronger. Within a year or two it was able to get on without these men, and they were sent out from here to preach in cities and countries far away. We might say that Antioch was the headquarters of the first Foreign Christian Missionary Society, and from this time forward it had as much or

ANTIOCH (GENERAL)

more to do with Christian propaganda as Jerusalem.

FIRST MISSIONARIES START

Acts 13

FIRST MISSIONARIES START—When the church, under the direction of the Holy Spirit, had decided to send Barnabas and Saul on a missionary tour, they fasted and prayed many days, and after the officers had laid hands on them they started on their way, taking John Mark with them. So the first tour ever made for the purpose of preaching the gospel to all people was begun.

SELEUCIA

SELEUCIA—The three men—Barnabas, Saul, and John Mark—after leaving Antioch, follow the Orontes to its mouth

SALAMIS

(eight or ten miles west), and come to Seleucia, which is really the port of Antioch. From here they would be able to get a ship for any port on the Mediterranean.

SALAMIS—Whether they had planned their trip in advance, we are not told; probably they had not. But they find a ship sailing for Cyprus, and as this island was the home of Barnabas, they decided to go over there first. The distance was not great, and if they set sail in the morning they should have reached Salamis on the east coast of Cyprus early the same evening.

MAP—You will locate on the map An-

tioch, Seleucia, and Salamis. The missionaries preached in the synagogue at Salamis, but the results, if any, are not reported. They then traveled (probably on foot) across the island some fifty miles, until they came to Paphos, the principal city.

PAPHOS

Paphos—They are now in their first capital city, and their success was assured in advance; for Sergius Paulus, the governor and "a prudent man," when he had heard of them, sent them word that "he desired to hear the word of God," and the men of course lost no time in taking advantage of the opportunity.

BEFORE THE GOVERNOR

Before the Governor—Saul, who from this date is always called Paul, was just beginning to explain to Sergius Paulus the story of Jesus, when a magician named

Elymas, a Jew, appeared upon the scene "and withstood him, seeking to turn the deputy away from the faith." The Jew had been taking advantage of the governor's religious inclination, and, claiming himself to be some great person, was living by the ruler's generosity.

ELYMAS STRUCK BLIND—His interruptions continued so long that finally "Paul, being full of the Holy Spirit, set his eyes on him and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord? And now behold the hand of the Lord is upon thee and thou shalt be blind for a season." Elymas became blind immediately and "went about seeking someone to lead him by the hand." This had a tremendous effect upon the governor, who became the first convert of this missionary tour.

PERGA

PERGA—From Paphos on the island the trio sailed northwest to the mainland (about 100 miles) and came to a city called Perga, in the province of Pamphylia. From this place John Mark returned to Jerusalem for

Raphael

ELYMAS STRUCK BLIND

someunknown reason, and the incident finally resulted in the separation of Barnabas and Paul, as we shall see later.

MAP

MAP—Locate Paphos, Perga, and Antioch, in Pisidia. The missionaries did not preach in Perga, but as soon as Mark left them they moved on north to another Antioch, this one in Pisidia. The distance is less than fifty miles.

RUINS OF ANTIOCH

RUINS OF ANTIOCH—This Antioch was also a splendid city, and beautiful in Paul's day. It contained a synagogue, and it may have been for this reason that Paul was inclined to remain over a sab-

PAUL PREACHES

bath, that he might take advantage of the assemblage and deliver a message.

PAUL PREACHES—The two strangers attended the Antioch synagogue on the first sabbath, and one of them, Paul, was invited to speak. He presented Jesus in a remarkable manner; in fact, his sermon reads much like those of Stephen and Peter in Jerusalem. The sermon, as usual, angered the Jews, but the members, who were Gentile proselytes, were delighted, and urged the preachers to remain over the next sabbath and preach again. They complied with the request, and the next sabbath "almost the whole city came to hear the Word of God."

MAP

MAP—Attracting such great crowds at Antioch, they incurred the

jealousy of the Jewish leaders, who organized a mob and drove the preachers out of town. They, however, left a few believers behind. We find them next, undaunted, at Iconium, a few miles southeast of Antioch.

Acts 14

ICONIUM—"And it came to pass in Iconium that they went both together into the synagogue of the Jews, and so spoke, that a great multitude both of Greeks and Jews believed; but the unbelieving Jews incited hatred toward the brethren, and the city was divided, part holding with the Jews and part with the missionaries. "But when the Gentiles and Jews, along with their rulers, made a hostile movement to insult and stone them, the apostles grasped the situation and escaped to the Lycaonian towns of Lystra and Derbe and to the surrounding country."

ICONIUM

LYSTRA—Lystra is south of Iconium. There is no mention of a synagogue here, so the men began to preach as soon as they arrived, since there was no need to wait especially for the sabbath. As usual, the sermon brought forth converts, as we learn later, and

LYSTRA

success looked certain from the start.

PAUL HEALS A CRIPPLE—One of the members of Paul's first audience at Lystra was a cripple, who had been deformed since his birth. Paul saw that this man was interested, and also seeing his pathetic condition, cried out to the man in a loud voice, "Stand upright on thy feet, and the man leaped and walked." "And when the people saw what Paul had done, they lifted up their voices, saying, The gods are come down to us in the likeness of men; they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker."

PAUL HEALS A CRIPPLE

SACRIFICE OF THE LYSTRANS—The next thing Paul knew the priests of Jupiter had made all arrangements to do sacri-

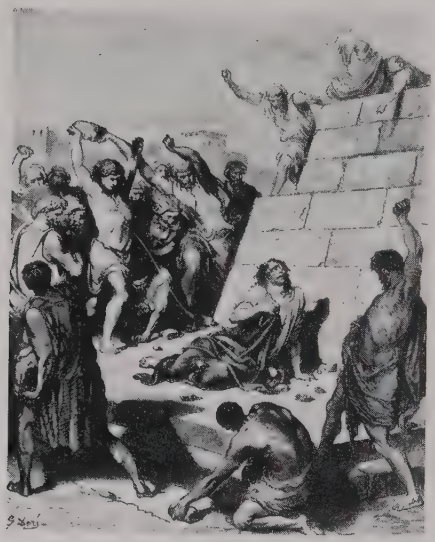
SACRIFICE OF THE LYSTRANS

fice unto him, and the oxen were on hand ready for the offering. Greatly grieved by this turn of affairs, the apostle tore his clothes and ran to the scene and demanded them to stop the ceremony. "We are but human he said, with natures like your own! The gospel we are preaching to you is to turn from such futile ways to the living God, who made the heaven, the earth, the sea, and all that in them is." Thus he finally stopped the proceedings, but even then they could scarcely restrain the crowds from sacrificing to them. The well-meaning priests of Jupiter were doubtless offended.

JEWS FROM ICONIUM

Jews From Iconium—To make a bad matter worse, just as this moment a company of Jews from Antioch and Iconium arrived on the scene in Lystra and circulated a false report of their work in these cities, pretending that Paul and Barnabas were impostors, and offered to join the pagan priests in putting an end to them and their teaching.

Paul Stoned—The priests, stung by Paul's rebuke, and now regretting their hasty allegiance, and feeling that the Jews had told the truth, and that they had



PAUL STONED

been grossly deceived, turned upon him and stoned him.

PAUL REVIVED—Supposing that he was dead, they dragged him outside the city. But he was not dead. He soon revived and beheld a few faithful brothers, who were watching over him, and he returned with them to the city, where he remained until next day. It would be interesting to know what they talked about that night. Were they discouraged? Did they wish to give up their faith? Certainly not, for they went on undaunted.

DERBE—The two preachers left Lystra after this experience and came on here to Derbe, a little way south. How long they stayed here we are not told, but they

PAUL REVIVED

left of their own accord after they had made a number of converts.

DERBE

MAP—This ended Paul's first missionary journey. As he and Barnabas returned to Antioch in Syria they stopped with the little groups of disciples they had made on the outgoing trip and exhorted and confirmed them. They also ordained elders in each little congregation and commended them unto the Lord.

MAP

They returned to the coast through all the cities they had visited, and in the same order—Lystra, Iconium, Antioch, Perga—and from Attalia they sailed west direct to Antioch in Syria, leaving Cyprus to the south of them.

Questions

What king now persecutes the church? What were his motives? What apostle did he behead? What apostle did he imprison? How was Peter released from prison? Where did Peter go first? What were his friends doing at John Mark's house? What did Herod do when he learned of Peter's escape? What now happens to Herod? Did Peter remain in Jerusalem? Where were Barnabas and Saul during this time? Who did they take with them to Antioch? Describe and locate Antioch. Tell about the prosperity of the church. Whom did this church send as foreign missionaries? To what island did Barnabas and Saul go? What was the name of the governor? What was the name of his city? Tell about Elymas the magician. Did the governor become a convert? To what was Saul's name changed after this time? Where did Paul and Barnabas now go? Locate Perga. What happened to John Mark at Perga? Then where did the other two go? What occurred at Antioch? What direction is Iconium from Antioch? What happened at Iconium? Where is Lystra? What miracle did Paul do at Lystra? What followed? Why did Paul leave Lystra? Where did he go? When they were through at Derbe where did they go?

PAUL AND SILAS

INTRODUCTION TO CHAPTER XXVI

A NEW and fiercer persecution now breaks out and Herod Agrippa takes a part in it this time. He has the apostle James beheaded. Peter is put in prison and only escapes the sword by a miraculous deliverance the night before he is to be finally tried. Peter left Jerusalem, and Agrippa suddenly died before his return. Saul and Barnabas now return to Antioch and were commissioned by that church to launch a missionary tour through Asia Minor. Their first efforts were made in Cyprus, where the governor became the first convert, and Saul's name was changed to Paul. Gaining the continent, they preached at Antioch in Pisidia, Iconium, Lystra, and Derbe. They were pioneering for the Cross and their efforts were met by vicious antagonism, but with all it was a success, for in each place they left a band of converts. They fortunately came out with their lives and returned to the Antioch church and reported their achievements.

Sant

THE YOUTHFUL TIMOTHY

Luget

THE DOGMATISTS

Chapter XXVI

PAUL AND SILAS

Acts 15

Antioch—Paul is again in his beloved Antioch. He reports to the church how God had opened the door of faith unto the Gentiles through him, and recounted the many joys of the trip. Many scholars believe that Peter was here when he and Barnabas returned (Gal. 2: 11-13), and that he entered into the feast of praise with the Antioch brethren because of Paul's success.

ANTIOCH

The Dogmatists—Paul had been in Antioch but a short time when certain converts from among the Pharisees at Jerusalem came to this Gentile church with the demand that all Gentile Christians must be circumcised. The argument became very heated, and it seemed for a time that Paul would have to stand his ground alone against them all.

Peter and Paul—Barnabas was almost persuaded to take his stand with the Pharisees (Gal. 2: 13), and Peter was entirely won to them. Then Paul "withstood Peter to the face, for," said he, "Peter was to blame."

PETER AND PAUL

The argument between these two giants of the faith must have been more or less private, however, and, as will be seen later, Paul convinced Peter, and the question was forever settled between them.

JERUSALEM—This Gentile question had become so serious that Paul and Barnabas were dispatched to Jerusalem to call the apostles together and get a decision on the subject which would settle it permanently. Barnabas had donated every penny he had to this Jerusalem church. It was he also who had introduced Paul to the brethren there after his conversion at Damascus, and it was these two men who together brought a gift to the church at Jerusalem a year ago, and now here they are again in the Holy City on a grand mission.

JERUSALEM

The Council—The apostles and elders were called together, and the whole question was thoroughly discussed. In the midst of the controversy, which was quite keen, Peter arose and told the story of the conversion of Cornelius in detail. His conclusion was: "Now therefore why are you trying to impose a yoke on the neck of the disciples, which neither our fathers nor we ourselves could bear?" Peter's position was corroborated by Paul and Barnabas, and James the chairman supported it also. The conference resulted in perfect agreement, and the drafting of a formal letter which was to be sent to all the disturbed churches among the Gentiles, which forever settled the question of circumcision and the relation of the Law to the gospel, as far as the apostles and the Gentiles themselves were concerned.

THE COUNCIL

Silas—A copy of the decision was sent to the Antioch church, and as proof of its genuineness Judas and Silas, prophets, accompanied Paul there. "The multitude gathered, and when they had heard the epistle from Jerusalem, rejoiced for their consolation." Judas returned to the Holy City, but Silas was so pleased with

SILAS

the spirit of the Gentile church that he remained in Antioch.

Map—After a season of labor in the Antioch church, Paul proposed to Barnabas that they revisit the little churches they had planted in Asia Minor. Barnabas agreed, but insisted so strongly upon taking with them Mark, who had turned back from the first trip, that he and Paul separated over it. So Barnabas took Mark and went to Cyprus, and Paul took Silas and went north through Syria, and then turned west through Cilicia and came first to Derbe.

MAP

Acts 16

A Cilician Home—There were living in Lystra some dis-

ciples whom Paul had not met on his previous visit. They may have been his converts, but there was so much confusion, caused by the unpleasant incident following the attempted offering of sacrifice, that Paul might not have remembered every one.

A CILICIAN HOME

These were Timothy, a mere boy; his mother, and his grandmother, who lived in a beautiful home and enjoyed a goodly degree of prosperity.

TIMOTHY AND HIS MOTHER

TIMOTHY AND HIS MOTHER—The mother of the boy was a Jewess, while the father was a Greek, but a very liberal and highly esteemed man. The son had been instructed in the Scriptures by his mother since his earliest childhood, so that by

this time he was well informed on the prophets, and now that he had become a Christian, he had excellent equipment for the gospel ministry.

PAUL AND TIMOTHY—Arrangements were agreed upon for Paul to make young Timothy a member of his missionary party. And, since his father was known by the Jews to be a Greek, Paul circumcised the young man before they started, so that they would have no annoyance from that source. They traveled together through Phrygia and Galatia, and finally over into Macedonia, and Timothy became a great leader in the church and was of inestimable value to Paul in his work.

MAP

MAP—Paul's first thought was to go into the province of Asia, but he was divinely forbidden; neither would the Spirit permit him to go into Bithynia. So he seemed to have wandered across Mysia, and finally to have found himself in the city of Troas.

TROAS—Paul had been trying to get at his work now for some time, and was at a loss to know what his next move should be. This afforded him time, however, to give personal instruction to Timothy, and while he

PAUL AND TIMOTHY

waited for further "direction from the Holy Spirit," here in Troas St. Luke met Paul and joined his company also.

TROAS

PAUL'S VISION—Paul, being deeply concerned in regard to his future course, one night soon after he arrived at Troas a vision appeared unto him: "There stood a man of Macedonia, and prayed him, saying, come over into Macedonia, and help us." Taking this to be a call from the Lord, Paul took his entire company (at least four) and started for the country on the other side of the Ægean Sea.

PAUL'S VISION

MAP—They left Troas by ship, and, according to the record, remained on the island of

MAP

Samothracia the first night out, and arrived at Neapolis, the northernmost port on the Ægean, the next day.

NEAPOLIS—There is nothing left of this seaport but these ruins, though in Paul's day it must have been an important place, if for no other reason than that it was the port for Philippi, which is about nine miles to the north of Neapolis, and they likely moved on there immediately.

PHILIPPI—We next find Paul in Philippi, in Macedonia. This is his first appearance in Europe. The city was founded by King Philip, the father of Alexander the Great. In Paul's day it was an important place, but to-day it is but a mass of ruins, covered

NEAPOLIS

PAUL AND LYDIA

by the debris of centuries.

PHILIPPI

PAUL AND LYDIA—There was no synagogue in Philippi, but the few Jews in the city came to the little river nearby, and there had their prayer services. The majority seemed to be women, one of the leaders of whom was Lydia, a dealer in purple, from the town of Thyatira, but whose business kept her in Philippi most of the time. Paul met with this group the first sabbath, and Lydia became a disciple from the very beginning.

PAUL PREACHES TO PEOPLE

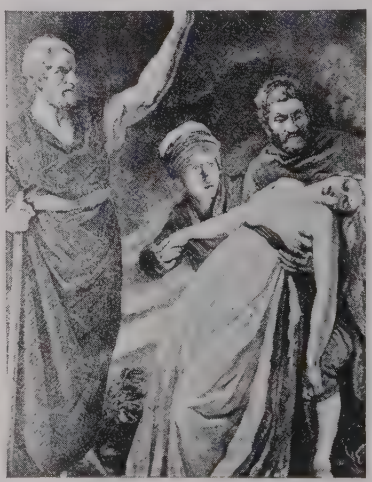
PAUL PREACHES TO PEOPLE—Paul and his helpers lived in Lydia's home and continued conducting services at the riverside. As time went on, the crowds grew at the bank of the river, and although it was outside the gate,

PAUL AND THE SOOTHSAYER

it was fast becoming a sabbath resort for the devout, and they listened with eagerness to the earnest preaching of the great apostle.

PAUL AND THE SOOTHSAYER—There was a slave girl in Philippi who was "possessed by a spirit of divination and was a source of great profit to her owners by her power of fortune-telling. She followed Paul and the rest of the company, shrieking, These men are servants of the Most High God; they proclaim to you the way of salvation! She did this for a number of days."

THE SERVANT HEALED—Finally the girl became an annoyance to the preacher and the crowds, and "Paul, being grieved and touched with pity for her, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her and she was healed the same hour."



THE SERVANT HEALED

PAUL BEATEN

PAUL BEATEN —This was a blessing to the girl, and would have been valuable to Paul's work, but the owners of the slave had Paul arrested and brought into court. The magistrate was either favoring these prominent citizens, or wished to frown upon the Christians, for, without any other trial except the mere word of the slave girl's masters, he ordered them stripped and beaten until the blood streamed from their wounds.

PAUL AND SILAS IN PRISON

PAUL AND SILAS IN PRISON —"And when they had laid many stripes upon them, they cast Paul and

Silas into the inner prison and made their feet fast in stocks." "But at midnight they prayed and sang praises unto God, and the prisoners heard them." "Suddenly there was a great earthquake so that the foundations of the prison were shaken, the doors swung open, and everyone's fetters fell off."

PRISON KEEPER ALARMED—The jailer, seeing the doors open and supposing the prisoners had escaped, had drawn his sword and was about to take his own life, when "Paul cried out with a loud voice, saying, do thyself no harm; for we are all here."

PRISON KEEPER ALARMED

WHAT MUST I DO?—The cry of Paul restrained the jailer from his intended act, and when he saw that the prisoners were all there, and connecting the happenings of this frightful night with the God of Paul and Silas, he fell in terror before these preachers. He then brought them out and said, "Sirs, what must I do to be saved?" The answer came instantly and with great assurance: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

PAUL SPEAKS THE WORD—Since "Faith comes by

Thornhill

WHAT MUST I DO?

hearing," the missionaries "spoke unto him the word of the Lord," and not only to him, but "to all who were in his house"—perhaps his servants as well as his own family. The sermon was delivered under difficult circumstances, but it was convincing, for the jailer himself washed their lacerated backs and "he and all his family were baptized the same hour of the night."

PAUL SPEAKS THE WORD

JAILER REJOICES—He did not send the preachers back to their cell, but brought them into his own house, which was in the prison enclosure, and invited them to sit down with him at his own table, and he was overjoyed like all his household, at having believed in God.

JAILER REJOICES

PAUL RELEASED—The magistrates had, during the night, thought over their unfair decision in jailing Paul and Silas, and early the next morning sent officers to release them. But Paul, being a Roman citizen, would not leave until the magistrates came in person and apologized for their conduct. This they promptly did, and plead with the apostle to leave the city.

PAUL RELEASED

DEPARTING FROM PHILIPPI—Paul might have caused the unjust magistrates to lose their positions if he had reported them to Rome, but this would have gained nothing for him or them, and he was glad to forgive. So when the "brethren" had assembled in the house of Lydia, he spoke comforting words to them, and immediately he and Silas trudged on westward, to face other difficulties which they well knew the pioneers of the cross must endure.

QUESTIONS

What did Paul do upon his return to Antioch? What other apostle was there? What contention now arises? What did Peter and Paul do? Did they finally agree? Where was the dispute settled? How was it settled? What did James do? Who went to Antioch from

Prater

DEPARTING FROM PHILIPPI

Jerusalem? Why did Barnabas and Paul not go together? Whom did Barnabas choose as a missionary companion? Who went with Paul? Where did Paul and Silas go? What young man did they meet? Who had been Timothy's teacher? Was his father a Jew? What did Timothy do? Why did Paul not preach in Asia? What great man joined them at Troas? Why do they now go to Macedonia? To what city did they go? Locate Philippi. Was there a synagogue there? Where did the Jews meet? Tell about Lydia, the Jewess. Speak of a fortune teller. What miracle did Paul perform? What followed? What happened that night? Who were converted? Did the jailer return them to prison? What did the magistrates do next morning? Why did Paul refuse to be released? On what basis did he demand a fair trial? What was the attitude of the magistrates?

THE GOSPEL IN EUROPE

INTRODUCTION TO CHAPTER XXVII

When Paul and Barnabas returned to Antioch, they found a committee from the Jerusalem church who were trying to force the Gentile church to circumcise its members. Peter was among them, and he and Paul had a heated argument. The matter was carried back to Jerusalem and, after much debate, Paul, Peter and James agreed to free the Gentiles of this duty and sent a letter by Judas and Silas to that effect. Barnabas and Mark went to Cyprus, and Paul took Silas and went to the northwest. They took Timothy into their company at Lystra, and at Troas Paul received a call to go over into Macedonia (Europe). Accordingly he moved to Philippi, where he started a great work. He was handicapped by jealousy and placed in prison, but the jailor became a convert, the authorities apologized and he was set free and soon after left Philippi and proceeded westward.

Pirsch

PAUL AT ATHENS

Chapter XXVII

THE GOSPEL IN EUROPE

Acts 17

Map—Paul's first experience in Europe (Philippi) was not without its discouragements, but he had succeeded in gaining a little group of disciples and in sowing the seed from which sprang a great church a few years later. Paul never measured his success by the number of his converts, but was happy if he could only lay the foundation upon which others could build. When he was ordered to leave Philippi, he turned his face toward the next most important city, Thessalonica, where his experiences were quite similar to those in the former city. The distance he traveled was something less than one hundred miles, and on the way he stopped over night at two places, Amphipolis and Apollonia.

MAP

Amphipolis—Amphipolis is but a mere ruin now, but it was the first rival of Philippi in those days, with a population about equal to it. Paul probably remained here only over night; at least, there is no record of his

AMPHIPOLIS

having done more than to halt in this city.

APOLLONIA—The missionaries probably spent their second night here at Apollonia, but since they had set out to reach Thessalonica, where, it seems, they had at least one friend, they did not tarry here. They were now within thirty miles of their goal, and they could reach it easily in one more day's walk, so they pressed on toward that city.

THESSALONICA—Thessalonica was a beautiful city, nestled on the slope of the mountain which lifted itself from the shore of the Ægean. There was a synagogue here and quite a number of influential Jews lived in the city. Paul and Silas

APOLLONIA

THESSALONICA

must have lodged with Jason, a disciple, during the first part of their sojourn, but it is certain that there was one night at least they did not, as we shall see later.

PREACHING TO THE THESSALONIANS

PREACHING TO THE THESSALONIANS — The preachers remained in Thessalonica three weeks, and each sabbath they attended the synagogue. "Paul discussed the scriptures with them, explaining them and showing that the Christ had to suffer and rise from the dead." "This Jesus," he said, "whom I preach unto you is the Christ." "Some of them believed and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."

JASON ATTACKED

JASON ATTACKED—"But the unbelieving Jews were aroused to jealousy; they gathered together some unprincipled loafers,

MAP

formed a mob, and started a riot in the town. They attacked the house of Jason, and when they did not find the strangers there, they arrested Jason and those who were with him. They did not, however, press their claim against this good citizen and his associates, and released them, after binding them over to keep the peace."

MAP—That same night the brethren of Thessalonica sent Paul and Silas out of town, and they journeyed to Berea, a pretty little city about twenty-five miles to the west.

BEREA—Berea also had a considerable Jewish population, and they maintained a synagogue, and Paul attended it when the Jews assembled on the sabbath, and as usual he was given an opportunity to preach to them. We are

BEREA

told that "the Bereans were more noble than the Thessalonians, in that they received the Word with readiness of mind, and searched the Scriptures daily, whether those things were so." His visit here was brief but very successful, and he left a large number of converts, as usual.

MAP

Map—When the Jews in Thessalonica heard of the success of Paul in Berea, they came down in great numbers and tried to stir up trouble there also. But before they had time to organize a mob Paul had left the city. He went by boat to Athens, accompanied by some of the brethren of Berea, leaving Silas and Timothy behind.

ANCIENT ATHENS

Ancient Athens—Here we have the artist's conception of ancient Athens as Paul saw it. It was the capi-

tal of Greece and the world's center of learning. Paul had left Berea hurriedly and arrived here apparently without any definite plans other than to wait for Silas and Timothy to come to him.

Ruins of Athens—Much of his time was spent in looking at the "sights" of this classic city—the Temple of Jupiter (foreground), the magnificent Parthenon (on the hill), and other splendidly executed specimens of Greek architecture that master workmen of our day can only imitate.

THE PARTHENON

The Parthenon—The Parthenon, the temple of Athena at Athens, said to be the most perfect representation of Greek architecture in the world, was new in the day when Paul looked upon it. As the great apostle stood before this splendid structure he must have dreamed of the day when churches as beautiful would be reared, not to proclaim a myth, but the only true and living God and Jesus Christ, whom he sent.

Shrines of Athens—Luke tells us that as Paul walked about and saw the city filled with idols and the entire population given to idolatrous practices, that his spirit was stirred within him. While in a sense Athens

RUINS OF ATHENS

was serving as a kind of a city of refuge for Paul, it was not long before "he was arguing in the synagogue with the Jews and the devout proselytes, and also in the public square daily with those who chanced to be present."

SHRINES OF ATHENS

Altar to the Unknown God—There were so many of these idols that apparently the Athenians were at a loss to know what to call some of them. Paul found one dedicated "To An Unknown God." While this inscription seemed rather absurd, it impressed him more than any of the hundreds he had seen, and it became the subject of a later discourse on Mars Hill.

ALTAR TO THE UNKNOWN GOD

PAUL IN THE SYNAGOGUE

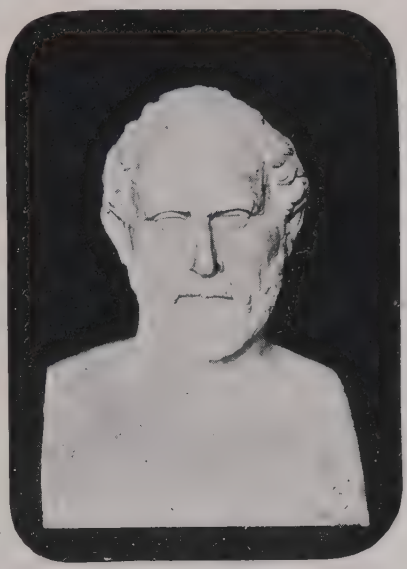
PAUL IN THE SYNAGOGUE—There was a synagogue in Athens, and, as was his custom, he put forth his first effort here; but the Jews and the proselytes were so in the grip of the idolatry about them that the apostle had practically no response from that source, and as usual turned away.

THE ATHENS MARKET—But he met the students in the market place every day. This market place was the public square, where the people assembled for discussion and the exchange of ideas. Philosophers of all kinds and their students met here, eager to hear or to tell something new. It was in the midst of such a group that Paul declared the strange message of Christ.

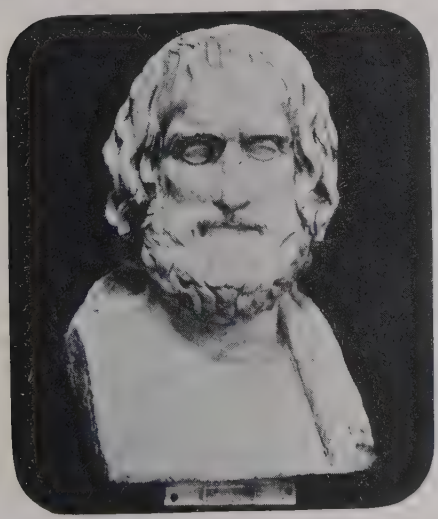
THE ATHENS MARKET

BUST OF A STOIC—Paul's words had been few in the market place, but the

philosophers who heard him were quick to discover in them something quite different from anything they had ever heard. Among those who debated with Paul were the Stoics, so called from the fact that Zeno, the founder of the system, opened his school in a colonnade called the *Stoa Poikile* (Painted Porch) at Athens. They believed in a deity "underived, incorruptible, and eternal, possessed with infinite wisdom and goodness;" but they denied conscious existence after death. They detested vice, but believed that "if a man was satisfied with himself that was sufficient." Their conception of God was not entirely wrong, even from the Christian point of view.



BUST OF A STOIC



AN EPICUREAN

An Epicurean—The teaching of Epicurus was that "the great business of life is the pursuit of pleas-

ure," and "a tranquil life, free from evil and enriched with pleasure is man's chief good." Their philosophy was entirely opposed to that of the Stoics, and as each had about an equal following in Athens, there were constant discussions in the city between the two groups. It seems, however, that good feeling always existed between them.

ATHENS FROM MARS HILL

THE THEATRE OF ATHENS—Luke says that "the Athenians and all visitors there from abroad spent their time telling or listening to something new." Desiring to hear Paul more fully, they took him (certainly in a most courteous manner) from the market unto the Areopagus (Mars Hill) and said, "May we know what this new doctrine is whereof thou speakest? For it seems thou bringest strange things to our ears."

ATHENS FROM MARS HILL—Whether Paul stood in the theatre (shown in the previous picture) or here on the summit of the hill overlooking the city is not certain, and is of no consequence. We are only told that "he stood in the midst of Mars Hill" and addressed these curious but kindly disposed people.

THE THEATRE OF ATHENS

La Porta

PAUL'S SERMON

MARS HILL

MARS HILL—The two following pictures are also of Mars Hill—Areopagus.

PAUL'S SERMON—The sermon was purely extemporaneous. Paul outlined it while walking to the court, a distance of a half mile. He began with the most unusual thing he had ever seen, the altar dedicated "To An Unknown God," "whom," he said, "ye ignorantly worship." He told them of the nature of the true God, how he had made all things, that we are all his offspring, and that they should not set up "images of gold or silver or stone graven by art and man's device." "Up to this time God has overlooked your ignorance," he said, "but now he calls upon all men everywhere to repent"; and finally, he gave

MARS HILL

DIONYSIUS

as the basis of his authority Christ's resurrection from the dead. (Note: Here should be read Acts 17: 22-32.)

Dionysius—When Paul reached the subject of Jesus and the resurrection, which he intended to expand as the chief theme of his discourse, they would hear him no further, and the meeting came to an abrupt close. "Some mocked, while others lightly said, We will hear thee again on this matter," and the crowd dispersed. A few, however, believed, and the name of one of them was Dionysius. This man, it is said by tradition, organized the Christian church in Athens and became its first bishop.

MAP

Acts 18

Map—This closed Paul's work in Athens. "After

SUMMIT OF THE CITADEL

these things he departed and came to Corinth," on the other side of the bay.

Corinth—Corinth was perhaps the largest city in Greece in the time of Paul. It was founded about 1350 B. C., destroyed in 146 B. C., by the Romans, and rebuilt by Julius Cæsar one hundred years later. Paul went there in A. D. 54, and remained for a year and a half, establishing a church in the meantime. The citadel rose almost perpendicularly two thousand feet above the city, and the great temple of Venus crowned its summit. It was an educational center, second only to Athens, but morally its people were considered far below those of other parts of Greece.

CORINTH

Summit of the Citadel—Elaborate and interesting ruins are still to be found on the summit of the citadel as will be seen in this picture. The great apostle must have seen this same view during his sojourn here.

The Games—Corinth boasted of the fleetest runners in races and of excelling in other sports, and many professional trainers lived in this city. Paul doubtless witnessed some of the races while at Corinth, as he drew some of his best illustrations of the Christian life

THE GAMES

from the race course. He could not have seen many, however, as his preaching and writing and tentmaking must have occupied the great part of his time. While in Corinth he wrote the two letters to the Thessalonians.

Emperor Claudius—It was at about this time that the Jews were suffering great persecution in Rome, and that Claudius Cæsar, emperor, had ordered all Jews to leave the capital city. A Jew by the name of Aquila, a native of Pontus, and his wife, Priscilla, were among those who had been driven from Rome. They got as far as Corinth, and presumably for lack of funds, worked at their trade of tentmaking before proceeding farther, and were finally persuaded to remain indefinitely.

EMPEROR CLAUDIUS

TENTMAKERS

TENTMAKERS—You will remember that Paul also was a tentmaker by trade. He perhaps too was needing money, and when he set out in search of work came in contact with this family recently arrived from Italy. They worked together at their trade, and Paul lived with them. If Aquila and Priscilla were not among the Jews of Pontus converted on the day of Pentecost, it must have been soon after their meeting Paul that they accepted Jesus, for later we find them capable Christian workers with him.

JEWS BLASPHEME

JEWS BLASPHEME—"By the time Silas and Timothy came south from Macedonia, Paul was engrossed in this preaching of the Word, arguing to the Jews

that Jesus was the Messiah. But as the Jews of Corinth opposed and abused him, he shook out his garments in protest, saying, 'Your blood be on your own heads. I am not responsible. After this I will go to the Gentiles.'" He does so, and gains the largest number of believers he has had at any one place.

BEFORE GALLIO—Paul continued his work in Corinth for a year and a half, and the Jews became so incensed at his success that they "made an insurrection with one accord against Paul and brought him before the deputy, Gallio." But the deputy, who was a brother of Seneca, the great philosopher, was disgusted with the petty wrangling of the Jews and "drove them from the judgment seat" before the trial had ended.

BEFORE GALLIO

SOSTHENES BEATEN—Then the Greeks took Sosthenes, the ringleader of the insurrection, who happened to be the leader of the local synagogue, and beat him before he had gotten out of the courtroom, and Gallio paid no attention to it. This is the first time that a civil officer ever failed to side with any opposer

of the Christian faith, regardless of the nature of the case.

SOSTHENES BEATEN

MAP—Paul continued his work in Corinth quite a while after this event, and then he started for Jerusalem. He "made a vow and shaved his head at Cenchrea," and then went on to Ephesus, accompanied by Priscilla and Aquila, who remained there. Paul promised to return to them after he had attended the feast at Jerusalem, and he kept his promise, and a great work was accomplished in Ephesus after he returned.

MAP

CENCHREA—This is Cenchrea where Paul halted and where he made the vow which was carried out

CENCHREA

during his visit to Jerusalem. Just what this vow was we are not told, though it seems to have been a matter of grave importance.

QUESTIONS

Where did Paul go from Philippi? Locate Thessalonica. Name two cities en route. Name a disciple at Thessalonica. What was the effect of Paul's preaching? How did it affect the Jews? What did they do? Where did Paul go next? Locate Berea. Why were the Bereans more noble than the Thessalonians? How did trouble start at Berea? Where did Paul go? Who went with him to Athens? Whom did he leave in Berea? Locate Athens. For what was it noted? Tell about its idols. How did this affect Paul? What peculiar altar attracted his attention? Did he preach in the synagogue? Did he make any converts? Describe the Athens market place. Name two religious cults. Did Paul enter into discussion? What happened on Mars Hill? What was the nature of his sermon? Result? Name one convert. Where did Paul go from Athens? Locate Corinth. Speak of the games. With whom did Paul become acquainted in Corinth? What was their business? Who came to him at Corinth? What effect had his preaching on the Jews? Who was deputy? Who was Gallio's brother? What was Gallio's attitude? Who was beaten by the natives? Where did Paul now go? Who went with him to Ephesus? Where did he go from Ephesus?

PAUL AT EPHESUS

INTRODUCTION TO CHAPTER XXVIII

Paul and Silas and Timothy left Philippi and came to Thessalonica and lodged with a Christian friend, Jason. Jewish opposition became so severe that the evangelists left by night and came to Berea. The Bereans were more favorable to their cause at first, but trouble was soon stirred up there and Paul left his associates in Berea and came to Athens. He did but little preaching in Athens, although he left a few converts there. He then went across the narrow isthmus to Corinth, and here he met Aquilla and Priscilla and they all engaged in tentmaking. Silas and Timothy joined him here and they did a great work among the Corinthians. As usual, they were opposed by the Jews, and for the first time the civil authorities seemed to favor the missionaries. From Corinth, Paul went to Ephesus with Aquilla and Priscilla, and from there he went to Jerusalem alone, but promised to return to them as soon as possible.

Dore

PAUL PREACHING TO GENTILES

Chapter XXVIII

PAUL AT EPHESUS

Acts 18: 22-28

MAP

MAP—In chapter twenty we saw Paul leave Corinth with Priscilla and Aquila and accompany them to Ephesus. Paul had attended at least one service in the synagogue there, and they asked him to remain; but he said, "I must by all means keep the feast at Jerusalem," but promised to return to them. Then he bade them farewell and sailed to Cæsarea.

JERUSALEM

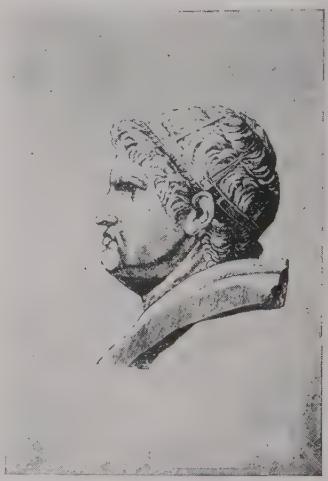
JERUSALEM—Paul had started for Jerusalem, but no mention is made of any-

ANTIOCH

thing that occurred, except that he paid his respects to the church. But it is presumed that he attended the feast, as he had set out to, but that nothing of an unusual nature occurred.

ANTIOCH—From Jerusalem the apostle came direct to Antioch in Syria. We are told that "he spent some time here," encouraging the church and telling of his marvelous experiences in foreign lands during the past two or three years. Paul also wrote the letter to the Galatians during this sojourn in Antioch.

NERO EMPEROR—It is worth while to note that about this time the Emperor Claudius died and was succeeded by Nero, that heartless and fickle monarch, who put to death great numbers of Christians in the most horrible manner during his reign, St. Paul being among his victims after, perhaps his second arrest, several years later.



NERO EMPEROR

MAP

MAP—Paul now leaves Antioch, never to return again. He makes brief visits en route to churches he had organized several years before, and comes again to Ephesus, as he had promised when he left there for the Holy City several months previous.

EPHESUS—Ephesus was the capital of the province of Asia and the metropolis of Asia Minor. A synagogue was there, but the deity that the people worshiped was "Diana of the Ephesians." Priscilla and Aquila had been there during the time Paul was in the East, and now the apostle came to this great commercial center and re-

EPHESUS

DISCIPLES OF APOLLOS

mained nearly three years, during which time he worked and taught and preached constantly.

Acts 19

DISCIPLES OF APOLLOS—One Apollos, an Alexandrian Jew, was just leaving Ephesus as Paul was arriving. Apollos was an honest man, but he knew only of the preaching of John the Baptist until Priscilla and Aquila had instructed him more perfectly in the way of the Lord (18: 26). But before they had given him this further instruction he had gained some converts. Immediately upon Paul's arrival he found twelve of them, and when he was informed that they had never heard of the Holy Spirit, he enlightened them, and they were baptized in the name of the Lord Jesus. "When Paul laid his hands upon them, the Holy Spirit came on them, and they spoke with tongues and prophesied."

RUINS OF LIBRARY

Poussin

MIRACLES OF PAUL

Ruins of Library—Paul now starts to work in earnest. He went into the synagogue and, as his custom was, preached to the Jews first. But, as usual, they rejected him in most part, so he turned to the Gentiles and conducted classes in the school of Tyrannus. This school was probably conducted in the great Library of Ephesus, the ruins of which are pictured here.

AT THE HEART'S DOOR

Miracles of Paul—"God also worked no ordinary miracles by means of Paul; people even carried away towels or aprons he had used, and at their touch sick folk were freed from their diseases and evil spirits came out of them. . . . This came to be known to everyone who lived in Ephesus, Greeks as well as Jews, and great awe came over them all. . . . So the Lord's message went on growing wonderfully in influence and power."

At the Heart's Door—The sermons of the apostle were heart-searching. They required the converts to forsake their past order of living, to give up friends if necessary, and devote their very lives to Christ's service. Criticism and jeers and even persecution

BURNING THE MAGIC BOOKS

were not to deter them from their obligations, so that it was only the most earnest souls who gave themselves to Christ's cause.

BURNING THE MAGIC BOOKS—But in spite of these exacting requirements, "the word of God grew mightily and prevailed." "Many of them also which used curious arts brought their books together, and burned them before all men. They counted the price of them and found it fifty thousand pieces of silver."

RESTORED TEMPLE OF DIANA—The grand temple of Diana is in ruins to-day, but then it looked like this. The fact that a people would erect a temple like this presupposes an

RESTORED TEMPLE OF DIANA

intense interest in their religious system regardless of what that system was.

STATUE OF DIANA

Statue of Diana—This is Diana of the Ephesians. Statues of this deity stood high in the glorious temple. At every turn on the street, in the home, and everywhere these images were present. Peasants from the country, aristocrats from the city, and men of every class, all alike carried a small model of this image on their person, and many of them were made of silver and gold.

The Mob—The demand for these images became so great that fortunes were being made by the manufacturers of them. The principal idol maker was one Demetrius. They saw an end to their business if Christian converts continued to be gained from the devotees of Diana, so Demetrius got the workmen in that and related trades together, formed a mob, and a great and trying scene followed.

THE MOB

CHRIST OR DIANA?—This picture gives a glimpse of what happened when the cry arose: "To the lions with the Christians." The girl has accepted Christ and is being compelled to announce publicly: "I am for Christ," or "I am for Diana." If committed to the former, she goes to the lions, but if to Diana, she is restored to society and safety. We must acknowledge that these were trying times in the history of the church, and they put to shame the feeble efforts of many modern Christians.

RUINS OF EPHESUS THEATRE

RUINS OF EPHESUS THEATRE—The tumult assumed such proportions that they rushed some of Paul's companions into the theatre, the ruins of which are here shown, and were about to treat them violently before the authorities could get their ear and quiet them. The cry of "Great is Diana of the Ephesians" filled the air until the great "assembly was confused," and "some cried one thing and some another," "and most of them had no idea why they had come together."

ST. PAUL—The dauntless Paul was not in the theatre, but tried to force an entrance in spite of the danger,

Long

CHRIST OR DIANA?

and would have done so had his friends not forcibly turned him back.

ST. PAUL

THE MOB QUIETED — Finally the town clerk got a hearing and reasoned with them as follows: "We all know that Ephesus is the guardian of the temple of the great Diana and of the image that fell down to us from heaven; so as these facts are undeniable, you must be calm and not do anything reckless. These men are neither robbers of churches nor blasphemers of our goddess. If Demetrius and his fellow craftsmen have a charge to bring against anyone, there are the courts and the governor; let them take legal action."

THE MOB QUIETED

A GREAT FEAST

. . . "All ye Ephesians know that we are in danger of being reported to Rome for this day's uproar; there is not a single reason we can give for this disorderly gathering."

A Great Feast—This speech of the civil authority had a quieting influence, and the tradition that a great feast followed in which the people drowned their grievance with much wine and a general carousal, is a very reasonable one.

Ruins of Ephesus—Ephesus is to-day shorn of all its former greatness. The temple of Diana, the beautiful library, the spacious theatre, lie covered with the debris of centuries. Jackals scream at night where once this vast population surged, and the crevices in the decayed buildings are the habitations of owls and bats. We can only guess at what it was by the ruins here pictured.

RUINS OF EPHESUS

CORINTH

Acts 20

Map—"After the uproar was ceased, Paul called unto him the disciples and embraced them, and departed into Macedonia. And when he had gone over all those parts, and had given much exhortation to the churches, he came into Greece, and there abode three months."

Corinth—It is conceded by all students of Paul that the "three months" just mentioned were spent in Corinth, where he had labored once before for a year and a half. During this last visit he wrote the great letter to the Romans, and it was sent to them by the hand of Phœbe, a deaconess of the church of Cenchrea. Corinth was a grand place in Paul's time, but to-day it consists only of a small number of squalid hovels.

MAP

The Collection for the Jerusalem Church—Paul seems also to have come to Corinth to solicit their portion of a donation to the Jerusalem church. He gave all the churches this opportunity, and this accounts for his having visited so many of them before this particular trip was made to the Holy City. The

THE COLLECTION FOR THE JERUSALEM CHURCH

Gentile Christians were very liberal, and a splendid contribution was gathered by the apostle.

MAP—The Jews heard of Paul's anticipated return to Jerusalem and laid in wait for him, but the apostle learned of their evil intentions and returned through Macedonia alone. He sent Timothy and the other helpers direct to Troas, where they waited until he had arrived at that little city via Philippi.

EUTYCHUS RESTORED TO LIFE—The entire company were together in Troas, and remained there a week after Paul's arrival. On the last night Paul preached to

MAP

Houbracken

EUTYCHUS RESTORED TO LIFE

the church, and the sermon continued until midnight. One Eutychus was seated in a window, and he fell asleep and dropped from the third story and was picked up dead; but Paul restored him to life. The band of disciples then returned to the upper room and the service was continued until the break of day.

RUINS OF ASSOS

Ruins of Assos—The ship sailed that morning, but for some reason Paul wished to walk here to Assos, just across the peninsula, where he would meet the ship. There is no reason assigned for this, but he no doubt had a distinct purpose in doing it.

MITYLENE

Mitylene—Paul met the ship on time, and the whole company then sailed to the little island of Mitylene, here pictured.

CHIOS

CHIOS—The next day's sailing brought them here to the island of Chios.

MAP—Locate Troas, Assos, Mitylene, Chios, Ephesus, and Miletus, the places we have just seen. It had been Paul's purpose to return to Jerusalem by way of Ephesus, but this ship did not sail that way and as he must for some reason attend this particular passover, and as the time was short for such a long journey, he decided to forego the Ephesus trip, and sailed with the others to Miletus.

MAP

MILETUS—The ship was some days at Miletus, so a messenger was sent to Ephesus,

Schnorr

FAREWELL TO PAUL

and the elders of the church there came down here to see Paul before he departed for Jerusalem. It proved to be the last time they ever saw the apostle, and he seemed to realize that it would be so as he talked to them.

Farewell to Paul.—This address, with its tenderness and pathos and fine solicitude, is a masterpiece, and should be read in full (verses 17-38). With these words they prayed and wept and kissed each other. The elders went aboard the ship with their champion and remained with him until the moment of his departure, and then said farewell for the last time, never to see each other again.

MILETUS

Questions

Where did Paul go from Ephesus? What did he promise before he left? Where did he next go? What did he do at Antioch at this time? Who is now Emperor of Rome? Where does he go from Antioch? Did he ever see Antioch again? Locate Ephesus. Who had been in Ephesus during his absence? What was the nature of the preaching of Apollos? Why did Paul baptize these converts again? To whom did he

turn when rejected by the Jews? Where did he conduct classes? Tell of his miracles. Nature and effect of his preaching. Why did they burn their books? What idol did the Ephesians worship? What effect did Christian teaching have on the people? Who was Demetrius? Why did he organize a mob? How was the mob quieted? Where did Paul go from Ephesus? What was the purpose of his tour? Where did he stay three months? What great letter did he write from Corinth? Why did he return by way of Macedonia? Where did he join Timothy and the others? How long did they stay in Troas? What happened to Eutychus? What did Paul do for him? Locate Miletus. Who met him there? What was the purpose of the meeting? Did Paul ever see them again? Describe the parting.

PAUL ARRESTED AT JERUSALEM

INTRODUCTION TO CHAPTER XXIX

PAUL came to Jerusalem from Ephesus, but he remained only long enough to take part in a feast occasion and then he visited his old church at Antioch, where "he spent some time." He remembered his pledge to return to Ephesus and so kept his word. He and his party remained there three years and he did the greatest work of his life. He stirred the whole country about Ephesus until the idol makers felt that they were going into bankruptcy. They gathered a mob and fell upon the Christians in the theatre, but were quieted by the authorities before any blood was shed. Paul now starts on a tour of the churches to gather funds to relieve the Jerusalem church. He returned to Corinth, then went up through Greece and joined the other members of his company at Troas. Here he restored Eutychus to life, and the next morning set sail for Jerusalem. His ship anchored several days at Miletus, and the elders of Ephesus came down and bade him farewell and never saw him again.

Hogarth

PAUL APPEALS TO ROME

Chapter XXIX

PAUL ARRESTED AT JERUSALEM

Acts 21

MAP

MAP—Paul left the elders of Ephesus with a heavy heart, and yet with a determination that he would win in Jerusalem, no matter what course events would take. His ship loosed from Miletus and anchored the first night at Coos, the second night at Rhodes, and the third at Patara. Paul's party changed boats at Patara and sailed to Tyre, passing the south-west shore of Cyprus.

TYRE

TYRE—They put in at Tyre, for the ship was

PTOLEMAIS

to unload her cargo there. So they looked up the disciples there and stayed a week with them. The disciples became so attached to Paul and his companions that all of them, with their wives and children, accompanied them to the ship, and before they went aboard the whole company knelt on the beach and prayed.

PTOLEMAIS—They landed next day at Ptolemais, some twenty miles south of Tyre, and were there only one day, but Paul went up into the city and spent the entire time with the brethren.

CÆSAREA

CÆSAREA—Next day they put in at Cæsarea, the port of Jerusalem in

AGABUS' PROPHECY

those days. Paul had been here before, and was therefore somewhat acquainted in the city. Immediately on arriving he went to the home of an old friend, Philip.

PHILIP.—It will be remembered that Philip lived in Cæsarea and that he returned here after he had baptized the Ethiopian treasurer. He had entertained Paul some years previous, and he did so now. "Philip had four daughters who did prophesy," and Philip himself being an evangelist, the sojourn must have been a very pleasant one.

PHILIP

AGABUS' PROPHECY.—He tarried with Philip "many days." One day Agabus, a prophet, came over from Judea, and when he met Paul he took his belt and bound his own feet and then his hands, and said, "Thus saith the Holy Spirit, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Paul's friends upon hearing this implored him not to attend the feast, and some wept bitterly. But Paul firmly answered: "Do not break my heart with your tears. . . . I am ready, not to be bound only, but

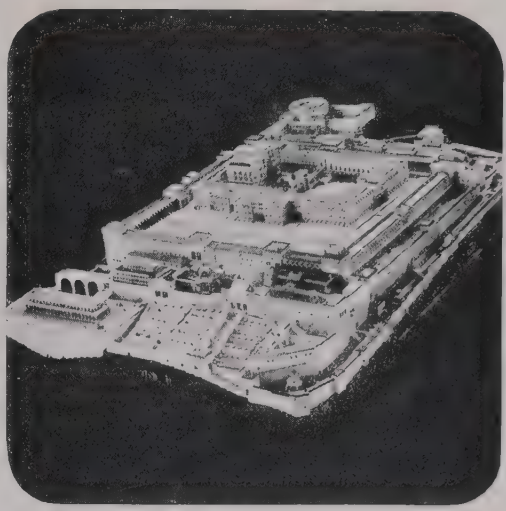
even to die at Jerusalem for the name of the Lord Jesus."

JERUSALEM—After this Paul and the others made preparations and started for Jerusalem, and the brethren there "received him gladly." He called upon James and the elders, and they also rejoiced at his experience among the non-Jewish people, but recommended that he be very careful not to offend the Jerusalem church by talking too much about the Gentiles, since this church was made up exclusively of converts from Judaism, and still believed that all persons needed to be circumcised before they could become Christians. Paul promised them, and kept his word.

JERUSALEM

THE TEMPLE—He went into the temple and purified himself and appeared just as he had in the days when he sat at the feet of Gamaliel years before. He had advocated being "all things to all people," and this he was seeking to do now. To a Jew he was a Jew at this particular time. The Paul of Jerusalem was not the Paul of Ephesus or Corinth or Thessalonica; he adapted himself to the local situation in order to avoid

giving offense to the Jewish Christians, although he felt that their attitude was wrong, as he had "said of Peter to his face."



THE TEMPLE

MEN OF ASIA (EPHESUS)—Jews from all over the world attended the feasts in the Holy City. At this particular one there were many from the province of Asia, of which Ephesus was the capital. Paul had been there for three years, and no doubt every Ephesian Jew knew him at sight. About the seventh day of the feast, a group of them met him face to face on the templegrounds. Immediately they cried, "Come, men of Israel, help; this is the man we have told you about." There

MEN OF ASIA (EPHESUS)

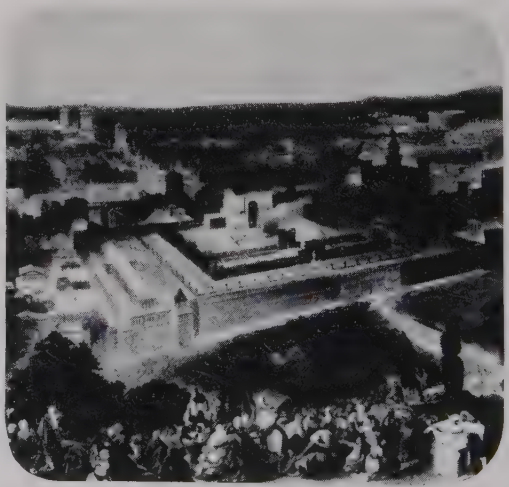
TOWER OF ANTONIA

was such an uproar that "the whole city was moved," and "they dragged Paul out of the temple, the gates of which were immediately shut."

PAUL BOUND—They were trying to kill him, when the colonel of the Roman regiment appeared upon the scene and bound Paul with two chains. Then the captain inquired what the tumult was all about. But "some of the crowd shouted one thing and some another."

TOWER OF ANTONIA—The captain ordered the guard to take Paul into this castle for safekeeping while he investigated the charges.

ENTRANCE TO THE CASTLE—When they had gotten on the landing to the



ENTRANCE TO THE CASTLE

PAUL BOUND

PAUL SPEAKS TO THE MOB

entrance, marked "X," Paul asked if he might not speak to the people, and permission was granted by the colonel.

Acts 22

PAUL SPEAKS TO THE MOB—Then the mighty apostle made his defense, speaking in the Hebrew tongue. He told them of his conversion in detail, of why he originally left Jerusalem, of the cruel stoning of Stephen, of his call to the apostleship, and his special mission to the Gentiles. The word "Gentile" was a signal for pandemonium. He got no farther. The name infuriated them, as the words of Jesus had done a few years before. "They cried, Away with such a fellow from the earth; for it is not fit that he should live. They cast off their clothes and threw dust into the air." The captain was surprised. He was about to examine him in a kind of "third-degree" manner when he discovered his prisoner was a Roman citizen, and desisted.

EN ROUTE TO CÆSAREA

Acts 23

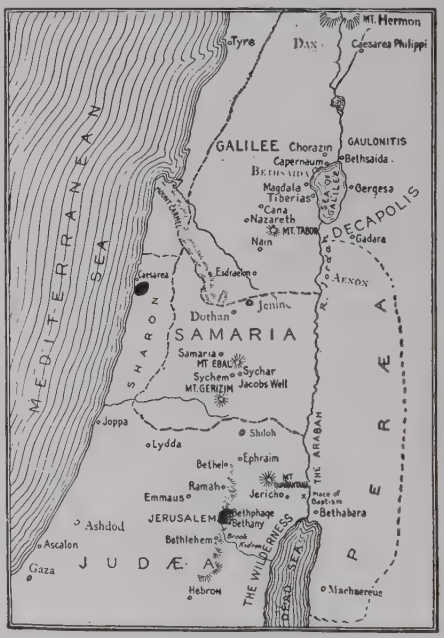
EN ROUTE TO CÆSAREA—The maddened Jews tried by stratagem to catch the colonel unawares and take

ANTIPATRIS

Paul from his hand, but their several attempts failed. That night the Lord spoke to his ambassador and said, "Be of good cheer, Paul, for you shall bear witness for me in Rome as you have here in Jerusalem." Before the morning dawned Paul sat astride a horse and was on his way to Cæsarea, guarded by two centurions.

ANTIPATRIS — Thus guarded, Paul was brought to Antipatris. Next day the soldiers returned to Jerusalem, and seventy horsemen carried the prisoner to Cæsarea and delivered him to Felix, the governor.

MAP — Cæsarea is about sixty-five miles northwest of Jerusa-



MAP

PAUL BEFORE FELIX

lem, on the Mediterranean Sea. Antipatris was about halfway between the two cities.

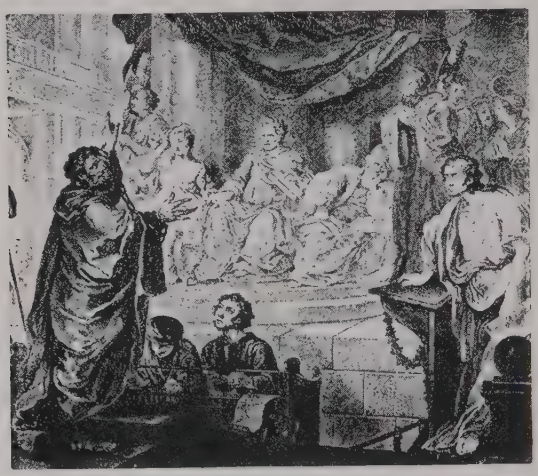
Acts 24

Paul Before Felix—Five days later the high priest came down to Cæsarea with one Tertullus, an orator, "who informed the governor against Paul" with empty words of flattery. Paul spoke fearlessly in his own defense, and his words were those of an artist and prophet. (The speech should be read here, verses 10-21.)

PAUL AND HIS GUARD

Paul and His Guard—Paul made a favorable impression upon the governor, who promised to hear his case as soon as his accusers arrived. In the meantime Paul was delivered to a soldier, who was instructed to allow him all liberties and permit him to receive his friends at any time.

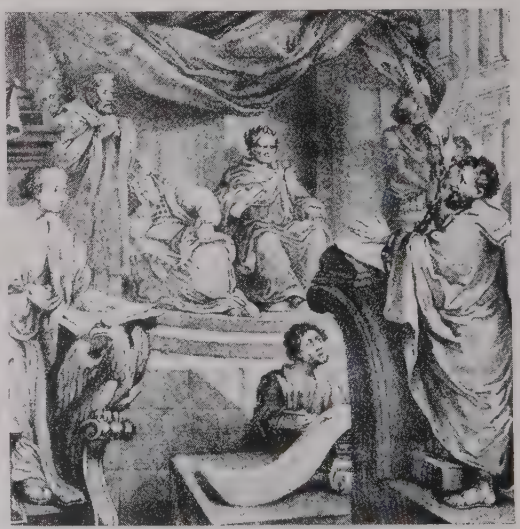
Felix and Drusilla—Some days after the preliminary hearing, Felix and his wife, a Jewess, called for Paul, that "they might hear him concerning the faith in Christ." "As he reasoned of righteousness, temperance, and judgment to come, Felix became alarmed, and answered: You may go for the present;



FELIX AND DRUSILLA

when I have a convenient season I will call for you." But the "convenient season" never came.

PAUL BEFORE FESTUS — Felix was replaced by another governor, whose name was Festus, and the Jerusalem Jews now tried to influence the new governor to bring Paul to Jerusalem for trial, with the hope that they might waylay him. Paul perceived their plot and, being a Roman citizen, appealed to Cæsar and demanded of Festus that he be taken to Rome for trial. Because of its complications, the governor was glad to be thus rid of the case, as he would have been compelled either to condemn an innocent man or



PAUL BEFORE FESTUS

Thornhill

PAUL AND AGRIPPA (HEROD)

incur the displeasure of the Jews upon the very outset of his governorship. So he said, "To Cæsar shalt thou go." Thus Paul was spared further indignities from Jerusalem.

Paul and Agrippa (Herod)—Festus had agreed to send Paul to Cæsar, but now another difficulty presents itself. His prisoner had done nothing amiss, and Festus was at a loss to know upon what charges he could send him to Rome. "It seemeth unreasonable to me," he said, "to send a prisoner and not withal to signify the crimes laid against him." Just at this time King Agrippa came to Cæsarea, and Paul was brought before him and Bernice, with the hope that by this examination they could work out a charge that would justify their sending him to the emperor. Paul delivered another masterful address before the king and Bernice, moving Agrippa to say, "at this rate it won't be long before you believe you have made a Christian of me." Retiring to discuss the case, they agreed that "this man might have been released if he had not appealed to Cæsar." (Note: This entire 26th chapter should be read here.)

Questions

Where in Syria did Paul land? What did Paul do at Tyre? How long did he stay? Where did he next land? With whom did Paul stop in Cæsarea? Who was Philip? What prophet met Paul here? What did Agabus predict? What was Paul's reply? How was Paul received by the Jerusalem church? What did they advise him to do? How did trouble begin? What did they do to Paul? Who interfered? Where did the captain take him for safe keeping? What was the substance of Paul's speech to the Jews? How did they receive it? Where was Paul now sent? Describe

the guard in charge of him. Who was Felix? Who came to him from Jerusalem? How was Paul treated as a prisoner? How did Paul's sermon affect Felix? Who was Festus? Why did Paul appeal to Cæsar? Who was Agrippa? What troublesome question did Felix present to Agrippa? Describe the speech to Agrippa. What did Agrippa say to Paul after the sermon? What did he say to Felix?

PAUL IN ROME

INTRODUCTION TO CHAPTER XXX

Paul sailed from Miletus to Cæsarea, where he abode a few days with Philip the deacon. When he announced his purpose to go to Jerusalem to attend a feast, the Cæsarea church pleaded with him not to go, but for some reason he felt that duty called him to go and would not be otherwise persuaded, and went. There were Ephesian Jews there who recognized him and a mob attacked him, but he was rescued by Roman officers and protected behind the doors of the castle. That night he was hurried off to Cæsarea, where he was placed in prison awaiting trial. His case was heard by Felix, Festus, and Herod Agrippa, none of whom convicted him. But Paul, fearing they might turn him over to the Jews, appealed to Cæsar and demanded that he appear before the emperor at Rome. Being a Roman citizen, the appeal was granted, and after an undue length of time he set sail for the Eternal City.

ROME
Three Taverns
Appii Forum
Puteoli
MT. VESUVIUS
ITALY
ADRIATIC SEA
SICILY
Rhegium
Syracuse
MALTA
MACEDONIA
Berea
Thessalonica
Amphipolis
Philippi
Neapolis
Apollonia
GREECE
Corinth
Cenchrea
ATHENS
AEGEAN SEA
CRETE
Fair Havens
CLAUDA
MEDITERRANEAN SEA
CYRENE
ALEXANDRIA
MOUTHS OF THE NILE
BLACK SEA
CONSTANTINOPLE
MOTHRACE
RIVER SANGARIUS
BITHYNIA
RIVER HALYS
GALATIA
CAPPADOCIA
Troas
Assos
Mitylene
CHIOS
ASIA
Ephesus
Miletus
Coos
Cnidus
Rhodes
Patara
Myra
Antioch
Iconium
Lystra
PAMPHYLIA
Attalia
Perga
Derbe
Tarsus
Antioch
Seleucia
SYRIA
RIVER ORONTES
Salamis
CYPRUS
Paphos
Damascus
Sidon
Tyre
Ptolemais
Caesarea
Joppa
JERUSALEM
Gaza
KINGDOM OF AGRIPPA
THE A.C. WAGNER CO.

Chapter XXX
PAUL IN ROME
Acts 27

Sidon—Paul is now placed in charge of Julius, a centurion, and they start for Rome. They are accompanied by Luke and another disciple by the name of Aristarchus, of Thessalonica. The ship landed here at Sidon first, "And Julius courteously entreated Paul, and gave him liberty to go unto his friends in Sidon and refresh himself."

SIDON

MAP

Map—The boat sailed in a northerly direction from Sidon, and kept close to the shore of Cilicia

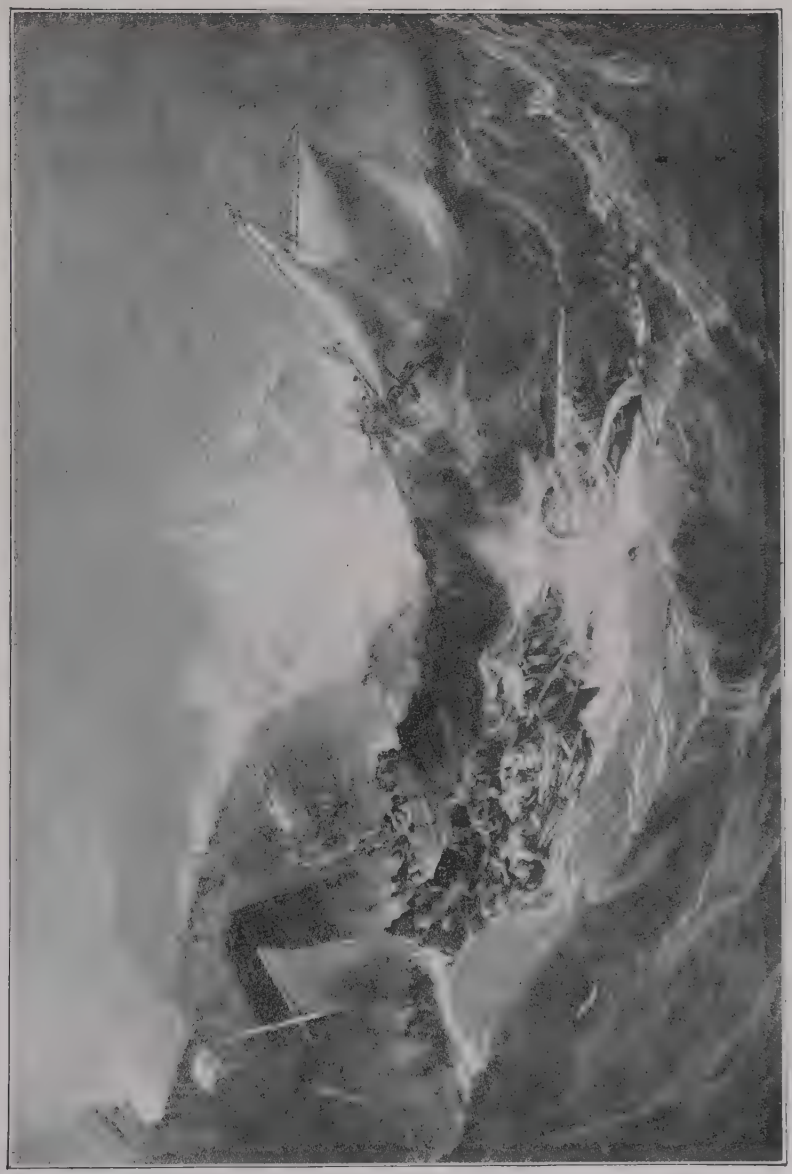
and Pamphylia, and landed next at Myra, on the south coast of Lycia. At Myra the party boarded an Alexandrian freight ship which sailed west, but it was caught in a high wind which drove it almost due south, passing the east coast of the island of Crete.

Fair Havens—In spite of the turbulent sea, a landing was effected at Fair Havens, in southern Crete. Here they tarried for some time, and winter was approaching. Fair Havens was not a pleasant place to spend the winter, so the captain decided to make another port. Paul advised them not to raise anchor from Crete, and made a prophecy that they would regret it if they did. But conditions changed favorably, as they thought, and they did not take Paul's advice, and set sail.

FAIR HAVENS

The Euroclydon—Their purpose was to keep close to the shore of Crete, but suddenly a tempestuous wind called Euroclydon arose and drove them south into the open sea. Before they knew it, the ship was being driven close against the little island of Clauda, and fearing they would be caught in the quicksand, the sails were spread, that the wind might drive them through it, and they escaped without shipwreck.

The Ship Ran Wild—For many days the ship ran wild. Neither the sun nor stars could be seen, and



THE EUROCLYDON

they had lost all sense of direction. The cargo was thrown overboard to lighten the ship and every possible thing was done to strengthen it, but conditions got no better, "and all hope of their being saved was given up."

THE SHIP RAN WILD

PAUL ENCOURAGES THE CREW—Paul had been fasting and praying during the storm, and one day he gathered the crew on deck and reminded them of what he had said at Fair Havens. "But," he added, "I exhort you to be of good cheer. The ship will be wrecked, but there will be no loss of life. For there stood by me this night the angel of the Lord, whose I am and whom I serve, and said, Fear

PAUL ENCOURAGES THE CREW

ASHORE

not, Paul; thou must be brought to Cæsar; and lo, God hath given thee all them that sail with thee." "And *I believe God.*"

Ashore—It was perhaps that night that the sailors suspected that land was near. They all feared being dashed to pieces on the rocks along the shore, but Paul encouraged them and persuaded them to take some food. When morning came he gave directions for going ashore, "and so it came to pass that the whole company got safe to land" as he had predicted.

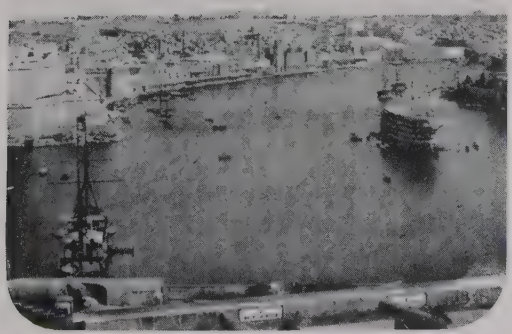
MAP

MAP—There were 276 people on the ship. When they had gained the shore they discovered that the island was Melita (Malta). From the map you can get an idea of the course of the ship that drifted with the storm for two weeks.

ST. PAUL'S BAY

ST. PAUL'S BAY—It is believed that the landing was made on the northeast shore of the island of Malta, and to this day this place is called St. Paul's Bay.

MALTA HARBOR—In Paul's day the people of Malta were at least semi-barbarious, but to-day the island is quite modern, and the people are prosperous. It is governed by Great Britain, and the people are very loyal to their protector.



MALTA HARBOR

Bitten by a Viper—"The natives showed us no little kindness," Luke says, "for they kindled a fire and received us every one, because of the rain and cold." Paul did his part, and gathered a bundle of sticks and laid them on the fire, when a viper crawled out and fastened upon his hand. At first, when the natives saw this, they said he must be a murderer, but when he simply shook off the creature into the fire without suffering any harm, they changed their minds and declared him a god.

PAUL HEALS THE GOVERNOR'S FATHER

Paul Heals the Governor's Father—Publius was the "chief man of the island," and he showed many favors to the stranded company. His father, a very old man, became ill with fever, and Paul called to see him. He prayed for the old man, and when he had laid his hands on him, the fever departed and the man was restored to health. The rest of the sick folk also came and got cured, and the grateful natives made full provision for the needs of the whole company of 276 men.

Syracuse—Paul and the crew stayed on the island of Malta for three months. Spring had come, and a ship that had wintered in the harbor set out for the

Thornhill

BITTEN BY A VIPER

main land of Italy. So the stranded crew was taken aboard and sailed straight north to Syracuse, a city of Sicily, here pictured.

SYRACUSE

ST. PAUL'S CHURCH—The ship tarried here three days, and tradition says that Paul went ashore and preached to the people, and many accepted Christ. From these as a nucleus a great church was afterward established, and this is the church building called St. Paul's, which stands on the spot where he preached in Syracuse.

ST. PAUL'S CHURCH

SUNNY ITALY—From Syracuse the ship sailed on due north to Rhegium on the straits of Messina, just opposite the city by the same name. They remained here only one day, but Paul had now arrived in the land of sunshine and song, the country of Italy. He was still a prisoner, but he was happy to be in the

SUNNY ITALY

beautiful land where God had told him he would be a witness for Jesus. Rhegium is the first place in Italy that was seen by the great apostle.

MAP—Here we have the course taken by Paul from Malta to Rhegium, from there on north to Puteoli, where the last landing was made, and then to Rome.

NAPLES AND BAY—There is no more beautiful scene in the world than the Bay of Naples. There is the great city on the shore, and to the south is the angry volcanic mountain of Vesuvius. Paul must have reveled in this sublime scenery as he sailed by on the ship, "Castor and Pollux," just before she turned around the bend to

MAP

PUTEOLI

Puteoli. It was only a few years later that the destructive eruption of Vesuvius occurred, which entirely buried Pompeii and Herculaneum, which were located at the base of the mountain.

NAPLES AND BAY

Puteoli—As Paul's ship nosed into the bay of Puteoli the city spread out before him, and must have looked much as we see it to-day. He probably did not know that already there was a Christian church here, but he found it out soon after landing.

The Landing at Puteoli—So Paul's boat landed here. It was spring, and he had started from Cæsarea the autumn before. He soon "found the brethren here." They had certainly heard of Paul before through friends of his, who by this time were to be

THE LANDING AT PUTEOLI

APPIAN VILLAGE

found everywhere. They were so pleased with the great leader that they persuaded his keeper, Julius, to tarry with them seven days.

APPIAN VILLAGE — While Paul tarried those few days in Puteoli, news was sent to the brethren at Rome, a hundred miles north, that the apostle would soon be with them. And when they received the joyous news they came down the Appian Way to meet him. Those who traveled fastest met him at the Forum of Appius, not far from this place.

THREE TAVERNS — The slower group met him at "Three Taverns," within fifteen or twenty miles of Rome. His trying voyage and the

THREE TAVERNS

dread of what might happen at Rome naturally weighed heavily on his mind, but when he saw the enthusiasm of the disciples and had received their hearty welcome, "he thanked God and took courage."

RUINS ON APPIAN WAY

RUINS ON APPIAN WAY—From Three Taverns the Via Appia took on a different aspect. The road was literally lined with buildings, unlike anything he had ever seen before.

THE GREAT AQUEDUCT

THE GREAT AQUEDUCT—The road led straight as an arrow into the capital of the world. Already evidences of her grandeur were upon every hand. In this particular view he saw the most famous aqueduct in the world. It carried the tremendous

TOMB OF CECELIA MATILLA

supply of water to the hundreds of thousands in Rome from the mountain springs many miles away.

TOMB OF CECELIA MATILLA—Close by the roadside were palaces, tombs, and shrines of every description which, if they were an index to the city's splendor, indicated that Rome would be as wonderful as Paul had expected to find it.

THE GALA THRONG—The Appian Way was beautifully paved with flag stones for some miles out of Rome, and was the parade way for the society folks of the city, each person trying to outdo his neighbor with his splendid turnout. Paul may have met just such throngs as he entered the

THE GALA THRONG

Prater

NEARING THE CITY

city, and no doubt began to wonder what method he would pursue in reaching these people with the gospel. He was no doubt little interested in the grand display they were trying to make.

THE OPEN COUNTRY—Paul was not a man of the open country; he was a city man. And well that he was; but he must have been impressed with the beautiful plains surrounding Rome, and reasoned that the products of the field must be abundant, and obtainable at prices within reach of those of limited means like himself and the average Christian of his day.

THE OPEN COUNTRY

NEARING THE CITY—Both Paul and Julius, the centurion, quickened their pace as they neared the city, but for different reasons. Julius was thinking of a few nights of reveling with other army officers in the cafes, while Paul was anticipating the joyous experience he would have with the Roman church, with which he had been in correspondence for some time.

GATES OF ROME (ST. SEBASTIAN)—Rome was a walled city, but Paul was used to such, so that in this

GATES OF ROME (ST. SEBASTIAN)

particular the city presented nothing new to him.

THE ROMAN FORUM—His route led direct into the great Forum, of which he had already heard. It was new then and alive with people moving in and out among the buildings, in the open courts, and everywhere. What an opportunity for him, but for his chains! Oh, that he might be free to give to these multitudes the good news! But God had planned for him to preach in another way.

AN EARLY CHURCH—It is doubtful whether the name of Christ had ever been mentioned in the Forum, yet within a comparatively few years a church building stood

THE ROMAN FORUM

in the midst of this splendor. To-day this once popular place is in ruins and the story of it is forgotten; but a church (to the right) still stands. This is said to be the oldest church building in Rome.

AN EARLY CHURCH

TEMPLE OF SATURN—At the lower end of the Forum stood the Temple of Saturn. It was a classic of architecture, and was a popular resort for the devotees of Saturn, an ancient Roman divinity, who presided over agriculture, blessing the labor of the sower.

TEMPLE OF SATURN

SATURN AND THE MAMERTINE—Paul passed this sublime structure the day he entered Rome, and as he beheld the great crowds entering and

SATURN AND THE MAMERTINE

coming from it he must have had a vision of similar crowds thronging a Christian temple in days to come. But he was not permitted to stop, for Julius was anxious to deliver him to the authorities, so he was conducted a few rods beyond it (the building to the left), and there incarcerated in the Mamertine prison.

MAMERTINE (INTERIOR)—Here is the semi-dungeon in which they placed him. It was a dismal place, but in spite of that he felt sure he would be able to preach to the Romans, for God had assured him that he would. Fortunately he did not have to remain long in the prison as we shall see.

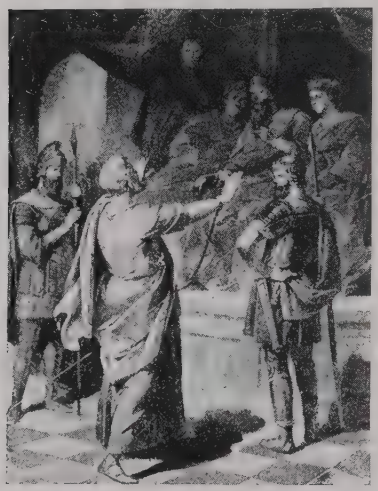
MAMERTINE (INTERIOR)

MEETS THE JEWS

MEETS THE JEWS—Paul was three days in prison before his case could be brought to the attention of the proper authorities. There must have been something irregular about the charges that accompanied him, as he was given considerable liberty while they waited for particulars from the governor of Cæsarea. He was placed in the hands of a soldier, but practically given full freedom. He first called some leading Jews together and had a heart-to-heart talk with them about the peculiar plight he was in, saying, "I am wearing this chain because I share Israel's hope." They treated him with respect, but his appeal for Christ made but little impression upon them.

HOUSE OF ST. PAUL

HOUSE OF ST. PAUL—His case moved slowly, and the authorities, having been convinced that in reality there were no definite charges against him, granted him permission to rent his own house and live in



ENTERTAINS THE BRETHREN

it, only he must continue in chains and be accompanied by a soldier. This is the house of St. Paul, and here he lived for two years with Luke and other devoted friends, who had accompanied him in Macedonia and Greece and Asia.

ENTERTAINS THE BRETHREN—In this house also he received many of his own Christian brethren and built them up in the holy faith. They were perhaps often accompanied by non-Christians, to whom he spoke with a fervor that won many of them to his Lord. In fact, we are informed by tradition that finally his home was visited by many people of the higher classes, the wealthy and the aristocratic, who came for consolation and who found it in Christ.

ST. PETER'S FROM PALATINE HILL—No doubt Paul took many a morning walk

ST. PETER'S FROM PALATINE HILL

to the Palatine hill and looked over this very plain. There were few, if any, buildings here then. But since that time St. Peter's has been built, the finest and largest church in the world. The Vatican is to the right of it.

VIEW FROM ST. PETER'S DOME

VIEW FROM ST. PETER'S DOME—From the splendid dome the whole of Rome may be seen at our feet, monuments, homes, churches, and all. The yellow Tiber, whose history is both the most fascinating and the most repelling of any stream in the world, may also be seen. It was not the privilege of Paul to look upon this view, for this grand basilica was not here then.

ST. PETER'S—ENTRANCE

ST. PETER'S—ENTRANCE — Do you suppose that

Paul ever dreamed of a Christian temple of such grandeur springing up in Rome? Perhaps not in terms of architecture, but he did have a vision of a great universal empire of the Spirit, "when every tongue would confess that Jesus Christ is Lord, to the glory of God the Father."

ALTAR—ST. PETER'S—We cannot leave this great monument until we have seen the interior, with its high altar in the background. No altar in the world is so revered by millions of Christians, for it is said to stand over the tomb of St. Peter, for whom the church is named.

THE PAPAL BLESSING

THE PAPAL BLESSING—Wouldn't Paul exult if he stood in this throng to-day! He spoke to single individuals, to families, and small groups when he lived in Rome. But the message he gave in those days of small beginnings has been carried down through the ages and has been heard in every nation under the sun. By the beginning of the fourth century it had captured Rome and the whole civilized world. His audience to-day numbers into millions and millions and millions.

PAUL THE WRITER—Paul lived in his own home for two years. He not only preached to the local people,

ALTAR—ST. PETER'S

but, through his writing, to the whole Christian world. His letters to the Ephesians, Philippians, Colossians, and to Philemon were written during this time. His second letter to Timothy was written when he was brought before Nero the second time. He carried the weight of all the churches on his heart to the last day of his life.

PAUL THE WRITER

ST. PAUL.—Whether Paul was executed at the end of the two years (verse 30) the book of Acts does not say. Trustworthy tradition tells us that he was acquitted, and for four or five more years his mighty voice was heard throughout the Roman world. Then during the persecution under Nero, the most cruel ever known, he was cast into prison again. Though he is an old man now, no liberties or favors are granted him.

ST. PAUL

PAUL BEHEADED

"I Am Ready"—He realized that the end had come. He had been "willing to even die in Jerusalem" years before. He had never been daunted by physical danger. He had never failed to do his whole duty at all times, regardless of the cost; and now when the announcement came that he must give his head for his profession of Christ, this great soul answered, "I am ready. . . . I am ready to be offered up." This plainly clad old man declared that a crown awaited him "a crown of righteousness which the Lord himself the righteous Judge would give him."

Paul Beheaded—The headsman's axe silenced his tongue, but his words go on with increasing power.

His Tomb—Outside the walls of Rome Paul was buried, and

HIS TOMB

Shields

"I AM READY"

"MY PEACE I GIVE UNTO THEE. AMEN."

The Head of Christ, as reproduced from a figure which, until its destruction in the Great World War, stood upon the Cathedral at Rheims.

this splendid church has been erected as a monument over his grave.

The Altar—The altar from which services are regularly conducted is said to be directly over the tomb of St. Paul. The church and the altar have been beautified by the skillful hands of men, but Paul's life was beautified by the great soul qualities of faith, hope, love, sincerity, sacrifice, and service, and those who would champion his cause can do so best by the possession of these Christian graces.

THE ALTAR

"My Peace I Give Unto Thee. Amen."

Questions

What centurion conducted Paul to Rome? Where did they stop first? Where were they caught in a storm? Where did they land in the island of Crete? Did Paul advise them to remain in Fair Havens? Why did they leave Fair Havens? What is Euroclydon? Near what island were they driven by this storm? How long did the storm last? Where did they land? How did the natives treat Paul? How did he astound them? Who was the chief man of the island? What did Paul do for Publius' father? How long were they at Malta? How many men were there? How did they

get from Malta? Where did they land next? Where is Rhegium? Where did Paul disembark for Rome? Whom did he find at Puteoli? How long did he stay in Puteoli? Where is Three Taverns? Who met Paul there? How did it affect him? How was he treated as a prisoner in Rome? Whom did he call first? Was he kept in prison? What privilege did he get in regard to living quarters? Who came to see him there? What letters did he write from Rome? How does tradition say he died? Where was he buried? What monument is erected over his tomb?

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